

THE CONGREGATIONALIST

Boston Thursday 19 January 1899



DRAWN BY *George Muller*
FOR THE CONGREGATIONALIST.

REV. ALBERT J. LYMAN, D. D.
For twenty-five years pastor of the South Church, Brooklyn

YOU have shown us how to be a minister without ceasing to be a man, how to be dignified without being dull, how to keep abreast of the time without contemptuously breaking with the past, how to make religion intellectually respectable without emasculating the gospel, how to preach an affirmative gospel without being offensively dogmatic.—FROM DR. T. B. MCLEOD'S ADDRESS AT THE ANNIVERSARY.

The work of my vocation is increasingly a joy and passion to me as life strengthens itself toward its later goals. It is meal and drink and music and singing to me. To express in the best words and in the manliest life possible the good news of Christ's gospel and ideal for men—what more thrilling joy than this.—FROM DR. LYMAN'S HISTORICAL SERMON.

Dr. Lyman's Anniversary

BY H. A. B.

Less of formality and elaborateness attached to the celebration last week Thursday evening by the South Church, Brooklyn, of the quarter-centennial of Dr. A. J. Lyman's pastorate than is often customary at such times. Festoons of evergreen swung gracefully from pillar to pillar, and palms and a single group of exquisite lilies adorned the platforms. The trustees, in evening dress—a company of nine substantial business men—served as ushers, and the organist proved to the full the capacity in sweetness and volume of tone of the new \$14,000 instrument, a gift from a woman member, Mrs. Jeremiah Crowell. Many former members now living beyond the parochial limits had returned, while sister churches of all denominations sent their pastors and their rectors, their deacons and their elders, their godly women not a few and their young men and maidens. It was a representative Brooklyn assemblage, for Dr. Lyman is a general favorite, and among his many letters of felicitation were one from that Unitarian of Unitarians, Mr. Chadwick, and one from the Roman Catholic, Father Duffy.

When Dr. Lyman was installed Dr. T. B. McCleod of Clinton Avenue gave the right hand of fellowship. It was natural, therefore, that he should be selected to preside over the informal exercises, and he fulfilled this function in his usual dignified, clean-cut way. There were only two extended speeches. Who but Dr. Storrs could be the first to be called upon, for has not the bond between him and Dr. Lyman been so exceptionally strong that each may have forgotten the twenty-five years of disparity in age? And the great orator of the city and the denomination, who, in the fifty third year of his ministerial life, is still the perfect master of his powers, infused an unwonted personal flavor into his address, dwelling upon the common sympathies, struggles and bereavements of his friend and himself. He complimented him as a sermon maker whose discourses are not, like a Dutch canal, laid out regularly and branching at proper intervals, but with no current. Though an infrequent reader of sermons, he had found in Dr. Lyman's a constant moral tonic, and had rejoiced in their gleam and rush, their motion and music. He rejoiced in their positive note, for "I believe" is the keynote of all effective preaching. But in Dr. Lyman's character he discovered the main secret of his power. He focused and radiated forth again the spiritual life of the church.

To Dr. St. Clair McElway, the accomplished editor of the Brooklyn *Eagle*, fell the duty of speaking in behalf of the large outside constituency of Dr. Lyman's friends and admirers. His was a tribute, admirable in literary form, lit up with effective humorous thrusts and warm with appreciation of the character of the man whom he eulogized and pronounced worthy to receive the highest honors at the disposal of his denomination as well as realizing to a great degree the true ideal of a minister of Christ.

Naturally there was the presentation side to the occasion, but it was marked with little fuss or feathers. In simple words Dr. McLeod passed over several handsome volumes enshrining the work of Rembrandt and Correggio, and then Mr. George H. Prentiss of the board of trustees presented a check for \$7,000, more than covering the obligation on the house adjoining the church edifice which Dr. Lyman built as a memorial to his wife, and which he intends, when his occupancy of it ends, to deed to the church as a parsonage.

There was graceful and affecting acknowledgment by Dr. Lyman, not only of the generous gifts, but of the broader significance of the occasion. He said that it certainly meant this to him that hereafter there must be one touch more of kindness in all that he did, and he vowed to his people and to all his friends "a better fealty, a braver comradeship, a steadier service."

It is a curious fact in connection with this pastorate that for the first thirteen years of Dr. Lyman's service, by his own preference, there was an annual renewal of the arrangement between him and the society. So his installation did not take place until a dozen years ago. This at first was due to Dr. Lyman's poor health. If he fell sick he could leave at any time, and, as Dr. McElway facetiously observed, if the congregation got sick of him it could terminate the contract. But today health is the portion of both pastor and people, who liberally provide for him a three months' vacation every year, and, with a membership of nearly 1,100, with a finely-equipped plant, with a flourishing mission in which Dr. Lyman is deeply interested, they and he can face the next quarter of a century with confidence and courage.

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State Bonds	1,000,000.00
City Bonds	864,800.69
Rail Road Bonds	1,559,975.00
Water Bonds	83,500.00
Gas Stocks and Bonds	161,690.00
Rail Road Stocks	3,182,625.00
Bank Stocks	322,300.00
Trust Co. Stocks	100,000.00
Bonds and Mortgages, being 1st lien on Real Estate	325,612.33
Loans on Stocks, payable on demand	136,725.00
Premiums uncollected and in hands of Agents	462,751.73
Interest due and accrued on 1st January, 1890	56,885.34
	\$1,396,508.18

LIABILITIES.

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\$11,306,508.18

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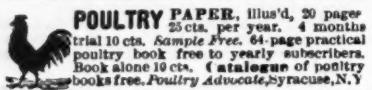
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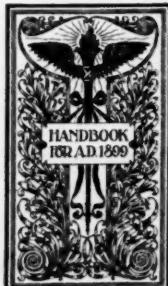


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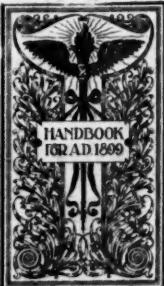
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THE CONGREGATIONALIST

Volume LXXXIV

Boston Thursday 19 January 1899

Number 3

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No. 22, A Thanksgiving Psalm.

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* The Congregationalist SERVICES *

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FOR more than a generation one week day in the year has stood in the calendar of our churches as a Day of Prayer for Colleges. For a considerable time the last Thursday of January has been designated for this purpose. Its observance by special meetings has become rare in the churches, though many of them make this the subject of the regular prayer meeting for that week. The day has become less marked in some institutions which once kept it, but in many colleges and seminaries it is annually a day of deep spiritual impressions on the students, and is often made memorable by notable addresses. A committee representing Y. M. C. A.'s having proposed a change of date to the second Sunday of February, Secretary Hamilton of the Education Society has asked from several institutions expressions of opinion on the subject. A majority of those replying favor the change, implying that if others are willing they have no objection. Some of these replies, like the recent vote of the Boston Ministers' Meeting, indicate that the writers do not consider the matter of much consequence. Others, however, indicate that, while the change is likely to come, it means another step in abandoning outward forms of religious observance which have been long cherished. Dr. James Brand of Oberlin puts the whole matter in few words by saying that the transference of the day to Sunday means surrendering it altogether. Its value lies in each institution devoting a day to genuine, believing prayer, making a break in the routine of daily work which brings a little thought of God into the rushing, grinding secular life. If there is not room enough for Christ on one work day of the college year, give up the pretense of transferring it to Sunday in order to avoid interruption of the onflow of secular pursuits. Our judgment concurs with that of Dr. Brand. Meanwhile individual prayer gains the ear of the Father as readily as a world concert of petitions. Let us, at least for this year, pray earnestly for spiritual gifts to students, and make this the special plea of next Thursday, Jan. 26.

Light on Our Pilgrim Way That was a fine thought with which Dr. Herrick began his address in Pilgrim Hall at the dedication of the Congregational House on Dec. 21, as he alluded to the coincidence of Forefathers' Day and the winter solstice. It was an omen, though doubtless not thought of by them, that from that time a new era

of light would shine upon them and upon the world because of them. May not the same token be one of cheer to individual Christians? We are pilgrims, too, seeking a better country; sometimes our way seems cold and dark, and we half wonder whether this dull kind of Christian living is really all that the words of Christ and the apostles meant. O, no, if we earnestly look for the Sun of Righteousness, as they that watch for the morning, the time will surely come when we shall say, "The darkness is past, and the true light now shineth." Sincerely following him who is the light of life, we shall not walk in darkness. The promise of the sure Word will be fulfilled in our experience, gradually brightening as we journey on—our path will be as the shining light that shineth more and more unto the perfect day.

Pastors for Vacant Churches

Connecticut Congregational churches recognize the importance of some systematic effort to aid pastoral churches and ministers seeking pastorates. The last General Conference decided to appoint annually a committee on pastoral service, of which Prof. L. O. Brastow of Yale University is chairman. The other members are Prof. M. W. Jacobus of Hartford Theological Seminary, and Rev. Messrs. Lewellyn Pratt of Norwich, R. E. Carter of Washington and S. A. Barrett of East Hartford. This committee offers its services to all ministers and churches willing to avail themselves of its aid. The importance of some systematic help in adjusting relations between ministers and churches is increasingly felt in all sections of the country. In the newer States, where home missionary superintendents are employed, these superintendents, in connection with the State committees, in considerable measure meet this need, the majority of the churches being dependent on the Home Missionary Society. In older States the home missionary secretary is often appealed to, but his service, because of his other labors and his position, is much limited. In Massachusetts, which contains a larger number of Congregational churches than any other State, the problem is being solved more satisfactorily than ever before by a board of pastoral supply, with Dr. C. B. Rice as its secretary. This board does not obtrude advice, but gives it when asked. Its secretary has become thoroughly informed concerning the condition of the churches. His acquaintance with ministers is extensive. He is consulted by committees of churches of all grades, from the weakest to the strongest, when they are seeking ministers and in other times of perplexity. He is supported by a board of men of wisdom and experience. We constantly meet with evidence that very valuable service is being rendered to churches and ministers, which is increasingly appreciated. The

success of such a board depends mainly on the ability of those who compose it. We would not venture to predict the success of such an organization in any other State. But we think the service of this board may be wisely extended over larger territory, if churches beyond this State should desire it. And we are confident that in order to make such service of great value some persons must give much time and study to the condition of the churches, both locally and in their relations with one another.

Restatements of Belief

This week we publish the last of a series of five articles suggesting restatements of great doctrines of Christian faith. These articles were as follows: The Christian Doctrine of Sin, by Prof. G. P. Fisher of Yale; The Atonement, by Prof. H. C. King of Oberlin; The Kingdom of God, by Prof. George Harris of Andover; The Future Life, by Rev. P. T. Forsyth of Cambridge, Eng., and The Holy Scripture, by Prof. James Denney of Free Church College, Glasgow. The time seems to have arrived for constructive work in regard to these fundamental doctrines, which have been in recent years objects of much discussion and concerning which important changes of definition have been adopted by many. These articles have attracted wide attention and have been extensively quoted in other periodicals. Prof. E. L. Curtis of Yale, in the current number of the *Bibliotheca Sacra*, asking if the Church is called on to make new bottles for the new wine, says: "Certainly we have changed the contents of certain vessels—those of creation, inspiration, the atonement, divine retribution, those even of the deity of Christ and the trinity of God. . . . We are hesitating exactly what to put in their places. . . . Our conceptions, however, will be positive; there will be a real creation, a real inspiration, a real atonement, a real retribution, a real deity of our Lord, and a real triune Godhead; for, while the intellectual and spiritual horizon of man may widen, the seed thoughts of revelation are permanent." These articles, written by masters in theological teaching, have done something, we believe, toward making clear what these conceptions will be in the minds of the coming generation, and have helped to indicate the direction in which theological thinking will move in evolving new formulas of abiding truth.

The Trend Toward Materialism

Rabbi Fleischer of the Temple Adath Israel, one of the cleverest of the younger Jewish rabbis of the country, recently admitted that the Jewish teachers of the country were gravitating toward Christianity, in so far at least as to lay emphasis in their preaching upon the distinctively Christian doctrines of love, mercy and self-sacrifice. For this

admission many thanks! But what did he then proceed to do but cry to his flock: "Let others proclaim the loftier, impracticable ideals. Ours it is to preach the sterner but practicable virtues; ours the special pleading for uncompromising truth and righteousness and justice; ours it is to protest against the weak and hypocritical teaching of 'self sacrifice' and to plead for a sane and enlightened 'selfishness.'" Is not our good friend Rabbi Fleischer undertaking a Sisyphean task in trying to bring in the reign of Law, the Gospel having been given, and do his flock or any orthodox congregation, for that matter, really need much encouragement to forget self-sacrifice? We find in the latest *American Hebrew* an address recently given before the New York Council of Jewish Women by one of the eminent laymen of the race, in which he frankly admits that it is doubtful "whether in all American Judaism there is left among the men a real interest in any subject that is not merely vulgar and material." "Take any fifty or 100 people," he says, "who have been reared in the most approved style of our American (Judaistic) religion, and show me how many would not be ashamed if any man asked them, What is sin, or what is re-pentance, or what is atonement?"

Destiny

The fact that the great majority of the laity, clergy and journals of the Christian and Jewish faiths in this country have supported the Administration heartily in its dealings with Spain thus far is a fact of more than ordinary significance. To the critics of the Administration it has proved a stumbling-block of offense; to the Administration a bulwark of strength and confidence.

This confidence of the religious public in the righteous intent of the nation and its chief servants has had many roots, but these are the two main ones: first, a belief in a providential leading, a call which could not be ignored without loss of self-respect; and, second, assurance that the chief motive for intervention and action was altruistic, not selfish. To those anti-expansionists who, like Mr. Charlton T. Lewis, deny "that it is any part of the duty or business of the Government of the United States to attempt to do good or to do evil to the people of any country but our own," or who, like Hon. Carl Schurz, say, "No nation is or ought to be unselfish," the Christian people of the country have said, as did Charles Sumner, that "there can be only one and the same rule, whether in morals or in conduct, for nations and individuals." And, believing this, they have given up wealth, human life and the delights and comforts of peace in order to establish order, justice and religious liberty in islands that have never known them.

For retaining the old Jewish and Puritan conception of "a chosen people" and a Providence that reveals national as well as personal duty the Christian supporters of the Administration have been reviled for their faith, even by sons of Puritans. Thus Charles Francis Adams has said scornfully that, "viewed in the cold, pitiless light of history . . . 'divine missions' and 'providential calls' are questionable things." Bulwer-Lytton—as if he were a

high authority on national or personal ethics!—has been quoted as saying of destiny that "the strong and virtuous admit no destiny. Destiny is but the phantom we invoke to silence conscience, to de-throne God."

Unfortunately for the peace of mind of such critics, and fortunately for civilization, the Christian people of this country still believe in a divine guidance of nations. They cannot forget all the implications of the Hebrew literature on which their souls have been fed, nor can they instantly forget and abandon all the prophetic facts and the inspiring trend of past history, national and international. Perhaps they ought to; perhaps they will ultimately, but instantly they cannot. They still recognize, with Lowell, the authority of

. . . the breath of God
Still moving in us, the last fragment left
Of our unfallen nature, waking oft
Within our thought to beckon us beyond
The narrow circle of the seen and known,
And always tending to a noble end,
As all things must that overrule the soul,
And for a space unseat the helmsman, Will.

And who shall say that Bulwer-Lytton, the dilettant novelist, knew more about destiny than Lowell, the consummate flower of American culture, the author of the *Biglow Papers* and the *Commemoration Ode*, the scion of a pure stock of Puritan Christians?

But it may be, indeed it is, said by some of those who admit in a general way that there is such a thing as destiny that our national destiny demands that we dwell apart, rely on moral suasion, conserve our wealth, adhere rigidly to the letter of the Constitution and refuse to listen to the cry of humanity for help lest by coming to its aid or in assisting weaker brethren to stand erect we imperil our own welfare.

No such conception of the state entered, or if it entered, found welcome in the minds of the Puritans of old England or New England. They were men of the spirit and mold of Cromwell, who, when tempted to flee from controversy and contests with entrenched evil, is made by Lowell to say:

The time is ripe, and rotten ripe, for change;
Then let it come; I have no dread of what
Is called for by the instinct of mankind;
Nor think I that God's world will fall apart
Because we tear a parchment more or less.
He who would win the name of truly great
Must understand his own age and the next,
And make the present ready to fulfill
Its prophecy . . .
I do not fear to follow out the truth,
Albeit along the precipice's edge.
Hath God less power of prophecy than I?

The Puritan temper, as Rev. Dr. Storrs defined it in his matchless oration on The Puritan Spirit, delivered ten years ago in Boston, always has had "a triumphant disregard of institutions, however mighty, however ancient." It has always been essentially "an innovating and pioneer temper, aggressive and resolute for whatever may lift society forward, toward superior levels, more generous times." It has had its "sources and its securities in the supreme elements of human nature, in the discerning and imperative conscience which affirms right as the ultimate law in the universe of mind, in the intuitive reason which sees the eternal justice and might on the field of human combat, more clearly than in any roll of earthquake, or any far-shining figures of the stars. It

has its strength in that commanding will power which is ready for effort, endurance, consecration, which finds opposition an incentive to achievement and before which resistant forces or circumstances, whatever they may be, have got either to bend or to break."

The Puritan spirit is not extinct, neither is belief in national altruism and self-sacrifice. If they were, the nation would be far nearer destruction and degeneration than it is today.

Brooklyn's Much Loved Pastor

In the onward flow of church and ministerial activity, occasions arise whose interest and significance are not restricted to the persons immediately concerned. Such an event was the observance in Brooklyn last week of the completion of twenty-five years by Rev. A. J. Lyman, D. D., as pastor of the South Church. It is no slight matter, even in a city as large as Brooklyn and as rich in ecclesiastical forces, that to other long and eminent pastorates, waymarks in which have from time to time been fitly commemorated, there is added now this cycle of uncommon length, fidelity and fruitfulness.

Nor is this milestone unworthy of the notice of our entire denominational fellowship. It has already signified its opinion of Dr. Lyman by its frequent drafts upon him for the performance of important offices. His sermons before the American Board and the National Council were memorable and brilliant discourses, and few preachers are more acceptable or more eagerly sought in the college pulpits at Williams, Amherst and Yale.

But the anniversary possesses its chief significance to the church which has now been able in a public and formal way to recognize its pastor's signal leadership. It is he who has averted the disintegration and decay so often the lot of down-town churches and who has welded together persons of all social strata into an exceptionally happy and harmonious communion. We have yet to discover in all our travels even a Congregational church without spot or wrinkle or any such thing, but in our opinion there are few churches which, in point of the efficiency of their business management, the mingled breadth and positiveness of their theological attitude and a varied and bountiful ministration to a heterogeneous population, approach so near the apostolic ideal as does the South Church, Brooklyn. Dr. Lyman is not preaching to a select few, but his congregations, particularly in the evening, are representative of the human family, and to all sorts and conditions of men he proclaims the one message of Christ. The felicity and charm of his pulpit utterance, the fluency and exactness of his vocabulary and the imaginative and poetic qualities which pervade all his public speech do not obscure the simple gospel, but rather commend and exalt it.

Many just words were spoken by Dr. Storrs and others at the celebration last week elsewhere reported. Yet even eloquent lips cannot compress into speech the subtle aroma, the pervasive power of a good man's character. Dr. Lyman has written no books. He usually turns a deaf ear to editors who plead for articles.

Other preachers in New York and Brooklyn are more widely known throughout the country. But many a humble home in the great city, many an unbefriended soul, many a discouraged pastor, many a bereaved and aching heart, understands the wealth of Dr. Lyman's sympathies and the tenderness of his help. Out of a personal experience of struggle and early privations, of loss and loneliness he is able to succor the tempted and sorrowing. The faith which dwelt first in the godly parents who reared him in a simple home in the Berkshire hills has broadened and deepened, has felt the refining touch of travel and literature and the various enrichments of the modern world until today he is competent to reach that same world and lift it to higher levels.

It is good to be able to think of such a man as Dr. Lyman, a growing man loyal to one congregation, despite all the temptations to leave it, a center of sunshine and hope in the midst of the dinginess of South Brooklyn, finding in a hard city field adequate opportunity and inspiration. There is a certain distinction about him, as there was about Henry Drummond, but, after all, the qualities which have made him the recipient of recent honors, and which constitute a passing claim upon our attention—the qualities of gentleness, faithfulness, moral and spiritual sensibility, great-heartedness—are within the reach of every minister and of every man.

A Year With The Congregationalist

Most of our readers, we believe, enjoy their copy of this journal as it appears each week, but few know *The Congregationalist* as a bound volume. The paper rises or falls by judgment upon separate issues. While the effort is to sustain the character and high standard of the paper, it may sometimes suffer from criticisms that find basis in a single week rather than the whole twelvemonth.

It is worth while, then, to take an inclusive look. To know the value of *The Congregationalist*, see the scope of life covered, phases of work reported, the varied lines of thought presented throughout the year. In 1898 the paper published contributions upon numerous topics relating to the war—field and camp, governmental matters, Army and Navy Commission and kindred topics. Through the wider door of the world's progress our readers have looked. Correspondence from London, Australia, India and Japan has brought them into fellowship with nations. International events, anniversaries of the W. C. T. U., Sunday schools, Y. M. C. A., etc., have been chronicled, often in detail. No important convention, act of legislature or Congress, national policy or Administration message in our own land but has received consideration and Christian interpretation. Hawaii, the Philippines, Cuba, the crusade of Emperor William, the czar's desire for disarmament, the assassination of Austria's empress, the crowning of Wilhelm—*the lesson of each has been indicated.*

The Congregationalist believes in the significance of great men. Bismarck, Gladstone and a host of the illustrious passed beyond in 1898. What their lives

and influence mean to us is subject matter for a religious paper. Men of rare ability, living today, have been sketched for encouragement and inspiration—educators, preachers, statesmen, authors and public benefactors have been thus introduced to our friends.

As a denominational journal the heritage that is ours has received its meed. The belief and polity of Congregationalism, the functions and scope of councils, the training of the ministry, our institutions of learning, Congregational Clubs, the anniversaries of all the benevolent organizations, the dedication of the new Congregational House and the power and value of the National Council of the year have been treated in full reports, editorials and discussions. The real centers of life—the churches—are always represented. The paper exists to serve them. Their notable anniversaries, contributions to the enlarging kingdom, successful Sunday evening services, the institutional idea, eminent pastores and the noteworthy services of laymen have all appeared in these columns.

Aside from the departments as such and the stories, travels, book reviews, poems, home life, the imitable Corner and the invaluable Register, several important series have been published. Recall Dr. C. E. Jefferson's Quiet Talks, Mr. Rankin's Story of Architecture, Miss Sanderson's Hymns of the Middle Ages, Professor Curtis's series on the Higher Criticism, Peter MacQueen's valuable war articles and other attractive contributions upon themes of interest and special value. Add the weekly expositions of the Prayer Meeting and Endeavor topics and the treatment of the Sunday school lesson and your review becomes helpful in emphasizing the breadth and grasp of the paper.

The year that has stepped into history received no more thought than will be accorded 1899. Every superior feature will be preserved and expanded. New plans will be introduced, new themes arise for energetic and helpful discussion. *The Congregationalist* for 1899 will be of real assistance to our churches in their ministry and to the general readers who desire to gain the Christian point of view.

Sincerity of Conviction

Sincerity is one of the most winning of qualities. It is very pleasant in itself. It justifies confidence, and we always like to feel that we can trust others. It is closely akin to truth, which all respect and admire. It is so vital an element of religion that sometimes it is mistaken for religion. He who throws himself heart and soul into the lists in behalf of some principle wins a certain measure of admiration, even when the principle is of doubtful moral value, and we give scanty honor to him who advocates real and important truth in a manner which indicates that he himself is not thoroughly persuaded of it.

Sincerity therefore needs to be enlightened and rightly directed. We must not only be sincere in our beliefs but they must be right beliefs. Otherwise our very sincerity tends to lead us farther and farther astray. Hence nothing is more important to one's own Christian progress than to make sure that it is the

substantial, eternal truth which we believe. Nothing else which we can do for others is more necessary than to open their eyes, if possible, to the errors which they sincerely hold.

Sincerity is not piety, but there is no piety without sincerity. It gives to the believer safety, courage and hope. It makes him a power for his Lord. It reveals itself more in habit of thought than in words, in action rather than in the acceptance of this or that creed, but it always is discernible, where it does exist, and it always is impressive. It was one of the most noticeable qualities of Jesus himself.

Current History

The Treaty of Paris

The treaty of Paris having been reported to the Senate without amendment, it will soon come before that body for discussion, most of which will be in secret session, for reasons which the Committee on Foreign Relations know best, and which have their basis in the desire to avoid furnishing foreign powers with information, or subjecting them to open criticism which might endanger our successful diplomacy in the future. The President also has declined to give to the Senate the original instructions given to the commissioners at Paris. Although debate on the treaty itself has not begun, debate on the principles involved in various possible courses of treatment of the Philippines has proceeded with vigor and on a high plane. Senators Mason of Illinois and McLaurin of South Carolina have strenuously contended that formal annexation of the Philippines will be both unconstitutional and impolitic. Senator Bacon of Georgia and Senator Hoar of Massachusetts have introduced resolutions committing the United States to the same policy which it has adopted toward Cuba, namely, a protectorate until home rule and independent government can be established. Senator Hoar's resolution reads thus:

Resolved, That the people of the Philippine Islands of right ought to be free and independent; that they are absolved from all allegiance to the Spanish Crown, and that all political connection between them and Spain is and ought to be totally dissolved, and that they have, therefore, full power to do all acts and things which independent States may of right do; that it is their right to institute a new government for themselves, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness; and that with these rights the people of the United States do not propose to interfere.

Unquestionably there is much sentiment in the country sustaining Senator Hoar in this position, and there will be many votes in the Senate for a modification of the treaty along this line, namely a demand for the relinquishment of Spanish authority rather than a formal cession of the islands to us. Whether this sentiment will not be modified considerably when the Senate has placed before it, in documents, and in arguments by Senators Gray, Frye and Harris, the facts respecting the Philippines and European Powers which the Administration possesses is an open question. We think it will. M. Cambon, the newly appointed French ambassador at the Court of St. James, in a recent address before an English audience, said that the English people were

"peculiarly susceptible to the eloquence of facts." So they are, and so are Americans. When the facts respecting the United States, the Philippines, and the Powers of Europe are before the country, it may be found absolutely necessary for us to act as the Administration and the Paris Commissioners suggest we should. Senator Gray, addressing his old neighbors and friends in Delaware last week, described how, when in Paris, he at first fought against and finally surrendered to these facts. He says that Europe will not tolerate any such scheme of home rule as Senator Hoar proposes. Therefore he will not hesitate to so act and vote that the islands may not be left "a derelict in the eastern ocean, the prey of European rapacity." Our duty now is to tow the derelict into port. The question of salvage and ownership can be determined later, as Mr. Bryan concedes.

Nelson Dingley—Statesman

Seldom in the history of our public and political life has there been a finer illustration of the reward that comes to integrity, assiduity, thoroughness and loyalty to high ideals, personal, partisan and national, than is found in the life history of the veteran Maine legislator and journalist who passed away in Washington on the 13th inst., after a prolonged struggle with pneumonia. He had none of that magnetic, gracious physical endowment and wealth of eloquence which made Mr. Blaine, another of Maine's famous political leaders, so attractive and so influential. Mr. Dingley's success was based on more substantial qualities, namely, an encyclopedic range of information on problems of national finance and sources of income, a power of thinking clearly and logically, and a depth of conviction and an honesty of purpose that made him respected and trusted by all who met him in debate, or in the consultations of the committee-room, or in the conversations of the lobby. Inured to toil from early boyhood, he knew no respite from laborious public service and spared no expenditure of vital energy in preparing for all tasks. Temperate in his habits, abstinent in his attitude toward liquor and tobacco, the foes which undermine the constitutions of so many public men, domestic in his tastes, loyal and devout in his adherence to the Christian religion and the Congregational polity, he was a force for righteousness in Lewiston and in Washington, never failing to let it be known that he was an advocate of temperance and an upholder of Christianity. Elsewhere in this issue his pastor in Lewiston tells the story of the life he lived there, where for so many years he had owned and edited the *Journal*. Were his pastor in Washington to be interviewed he would tell a similar story.

A brief record of Mr. Dingley's career will indicate his steady rise, to a position

of power, second only to that of the President and the Speaker of the House of Representatives. He was born in Durham, Me., in 1832, graduated from Dartmouth College in 1855, was admitted to the bar in 1856, and then entered upon his career as a journalist, in which he had as much enjoyment as in any portion of his life work. Six terms as member of the Maine legislature and one as speaker of the House naturally led up to his election as governor of the State in 1874 and 1875. He entered Congress in 1881 and has remained there ever since, the people of Maine being wise above all others in the North in their disposition to retain and utilize representatives of proved capacity. In Congress he has served on all the more important committees. Since 1897 he has been chairman of the Ways

From his fellow-Congregationalists Mr. Dingley had received the highest honor at their command. He was moderator of the National Council of '95, which met in Syracuse, N. Y., and it was with much regret that he found it impossible, owing to the imperative demands of duty at Washington, to journey out to Portland, Ore., last summer and deliver the retiring moderator's address. He had accepted, a few days before his illness began, an invitation to speak at the International Council to be held in Boston next September.

The National Military Scandal

The vulgar, vicious, vituperative attack made by Commissary-General Eagan upon Major-General Miles last week is a national scandal of the first magnitude—one that cries aloud for instant treatment

by the President and those responsible for maintaining the honor of the army and the nation. If such investigation and summary discipline of the irate Celtic subordinate leads to disclosures affecting the integrity and ability of others in authority, well and good. A thorough shaking up and reorganization of the army department, from the Secretary of War down, is what the department desperately needs. Such is the conviction of the American people after the revelations they have had since war with Spain was declared. Incapacity, puerile jealousy, inordinate respect for the fetish "red tape" and decentralization of authority have worked constant and serious disaster and disgrace since the war opened. Congress should see to it that the commanding general once more is empowered with authority commensurate with his rank. A "general staff" of experts should be created to advise with the commander-in-chief, and West Pointers should be given to understand that

they can be about better business than deriding and plotting against officers who have risen from civilian ranks to places of authority and honor as the result of capacity demonstrated in action in the Civil War. But first of all court-martial and expel the boor who now rules autocratically over the commissary department!

Diplomatic Appointments

To the long list of eminent men whose character, attainments and public service at home have fitted them worthily to represent the United States at the Court of St. James must be added the name of Joseph Choate of New York State (but Massachusetts born), nephew of Rufus Choate, leader of the New York city bar and celebrated for his wit and acumen. His name as ambassador to Great Britain was sent to the Senate last week. Mr. Choate is naturally of an ironic disposition, and the *savoir-vivre in modo* has been cultivated by him so much that it has be-



HON. NELSON DINGLEY, M. C.

and Means Committee, hence to him fell the honor of introducing in March, 1897, the revenue measure which will always bear his name. Throughout the recent war his extra labor has been great, and at the time of his death he was busy serving on the Anglo-American Commission which is negotiating for greater comity between Canada and the United States. Had Mr. Dingley wished he might have been Secretary of the Treasury, as President McKinley tendered him the honorable office in recognition of his unusual rank as an authority on fiscal legislation. But the old harness of parliamentary duty and strife proved more alluring. Mr. Dingley's death just at the present time is the more grievous, in view of the complex tariff issues raised by the war and its sequela. No man in Congress, unless it is Senator Aldrich of Rhode Island, approached him in mastery of the facts of national finance and the sources of national income and he will be sorely missed.

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come a fine art, and yet if necessity demands the *fortiter in re* is not lacking. Hence his appointment at the present time is most opportune. The ties between the motherland and the daughter are to be bound together, and tact and courtesy and gentility will assist much in the negotiations. As a jurist of high standing Mr. Choate will have a hearty welcome from British publicists, and as a consummate master of the art of after-dinner speaking he will not be unfaithful to the traditions established by Lowell and Hay. As a man of wealth he will be able to live in a style commensurate with the dignity of his position and the wealth of the country he represents, a country which thus far in its treatment of its diplomatic servants has not accepted as valid the dictum that "the laborer is worthy of his hire."

The transfer of Hon. Charlemagne Tower from the post of minister to Austria to that of ambassador to Russia is in the way of promotion, and will give us at the Russian court a diplomat of considerable experience, who began his career in our diplomatic service as *attaché* at Madrid in 1873. He is a man of wealth and an author of some note. His successor at the Austrian court will be Hon. Addison C. Harris of Indianapolis, Ind., a graduate of Northwestern University, a lawyer of high repute and not a politician.

Fair Dealing With Indians

The outbreak of the Chippewa Indians of Minnesota last autumn is already forgotten by many who were deeply interested in it four months ago. The rush of events in these days filled with important occurrences quickly drives the past out of mind. But the injustice which forced those Indians to hopeless resistance to lawful authority still remains, and it is the imperative duty of Congress to remove it. They were provoked beyond endurance, among other wrongs, by being defrauded of their timber by white men. They were compelled to pay exorbitantly, over and over again, the cost of estimating their timber, while white men stole it under cover of law. Contractors bought what is termed "growing timber," while what was classed as "dead or down" was taken for nothing. Through fires, which occurred so frequently and burned so far that they seemed to be set and fostered, much of the timber has been slightly injured at the roots, till fully one-half of what the Indians owned has been called "dead or down." Congress is being petitioned to repeal the act which permits this system of robbery, and to provide instead for "the bank scale," which requires the measurement, after it is cut, of all timber sold from the reservations. This system is in successful operation on other reservations, and if applied to the land of the Chippewas would protect them from fraud. Those who have influence with congressmen should urge them to enact this measure speedily, in the interests of simple justice. A memorial from the Indian Rights Association, calling for this change in the law, for which the Indians have appealed, was presented to the Senate a few days ago by Senator Platt of Connecticut.

Temperance Legislation

Petitions for the repeal of the prohibitory law were presented to the legislature of Maine last week and referred to the committee on temperance. The House

of Representatives at Washington now has before it a bill repealing the present prohibitory law governing Alaska and establishing a régime of high license. In opposition to this policy, it is said that "prohibition is the settled policy of civilized nations toward child races"; that the prohibitory law has never had a fair trial under a decent criminal code, and that under the proposed new code it could be enforced; and that all the missionaries and churches interested in Alaskan missions are opposed *in toto* to a license system. If this change in the law ought to be and is to be defeated, petitions and influence should immediately be brought to bear upon legislators at Washington.

The Massachusetts legislature has before it a new bill, introduced by Mr. Estes of Brockton, chairman of the House committee on liquor laws, which needs to be carefully studied and opposed by all who believe in local option and no license. It provides for the establishment of liquor dispensaries in no license cities and towns. If it had been introduced with the purpose of establishing dispensaries in license towns, and thereby abolishing the saloon system, there would have been much to say in its favor. But the scheme of establishing liquor agencies of any sort in towns where public sentiment is sufficiently advanced to exclude the traffic in liquor altogether has nothing to commend it. It is a decided step backward that is proposed.

Turkey and the United States

United States Minister Straus is reported as having secured from the sultan an order to the proper subordinate official directing that steps be taken to satisfy the indemnity demanded by the United States for damage done to property of the American Board in 1895. Mr. Straus is credited with having caused this wise decision of the sultan by diplomacy of a rare and subtle kind, which without compromising principle has brought forth fruit. Unfortunately for a favorable outcome—admitting that the sultan is sincere—the publication of the news is likely to defeat Mr. Straus's plan, inasmuch as its success hinged largely on the hope that Powers with similar claims should not learn that our claim was to be settled first. But it should be, for no other Power has so good a case.

NOTES

The awful fact stares Londoners in the face that one in every forty of its inhabitants is a pauper.

Mirabile dictu! Colby University, Me., asks the legislature to permit it to take the title Colby College. Such unheard-of humility and good sense should not go unrewarded.

Archbishop Ireland is *en route* to Rome—to be disciplined, say his enemies; to give advice to the pope respecting the church's dealings with the United States, say his friends.

Justice David Brewer of the Federal Supreme Court is *en route* to Paris on an errand involved in the adjudication of the Venezuela boundary dispute by the arbitration tribunal, of which he is a member.

The Bishop of Havana, realizing that a new era has dawned, has just issued letters to all the Roman Catholic priests in the province last week, directing them to so govern their conduct and their administration of local church affairs as seems best under a régime where the churches and clergy of necessity must be dependent upon private contributions for their support.

In Brief

The best day in the whole year for duty is today.

Justify your opinions by translating them into a holy life.

Only two years more of work for Christ before the century closes!

It is better to do a few things superlatively well than to do many things indifferently well.

A Western Presbyterian minister has been calling Dr. Gray of *The Interior* a nave. He resents the imputation and retorts that his assailant is a transect.

The chain-letter nuisance has reached the honorable Chautauqua Circle. A correspondent asks: Has it fallen into the hands of its friends or is this *ex cathedra*?

As the prize "Best Answer," published last week, disposed of only \$97.50, it is appropriately suggested that the remaining \$2.50 might be given to Christian education.

"It is a very sad thing that men of marked originality and genius cannot stay in the Presbyterian Church," says *The Interior*, whose Presbyterianism is immaculate. But why is it so?

The "society with the long name" has done a good service to humanity and religion in New York by putting an end to the exhibition of a darkey infant of five years of age in the rôle of a revivalist.

People are not all ungrateful for the services of public men. The fund of \$100,000 for the family of Colonel Waring, late of New York, has been raised. It is a worthy tribute to a man who gave his life for others.

The red-lettered poster on Boston Common, advertising the Sunday evening concerts which Mayor Quincy has been exploiting, is in even worse taste than the attempt to make the teachers advertise them in the public schools.

The example of the minister noted in *The View Point for Two*, who placed 100 subscriptions to religious papers in his parish, is well worth a second thought. He will reap more than the amount of his check in the growth of Christian intelligence in those families.

Rev. Thomas K. Dixon of New York city returns to the Baptist fold after several years of scanty pasture in the realm of independent activity. He is one of a family of somewhat remarkable preachers, most of whom have worked comfortably in the Baptist harness.

Dr. Hillis preached Christ at Plymouth Church, Brooklyn, last Sunday and between two and three thousand persons listened eagerly for an hour, many of them standing all the time. There seems to be only about one pulpit theme, after all, of which the common people never tire.

"He was an incessant student," such is the explanation given by a friend why Rev. Dr. Moses D. Hoge, who has recently died, was able to minister with entire satisfaction to one church in Richmond, Va., from 1845 to 1890. It is a secret which young clergymen do well to heed. Too many of them try to keep on grinding with "the water that is past."

The most unpopular man in Australia now is the Anglican Bishop of Ballarat. In his recent diocesan address he said that Australian town life was stained deep with intemperance, profanity and lust, extending down among the children to a degree horrible to contemplate. He reproved the legal profession for its levity and sordidness and society in general for its frivolity and delification of pleasure.

Rev. W. S. Hawkes, so long a resident of Utah and so intimately acquainted with all the history and purpose of the Mormon hierarchy, now resides in Worcester, Mass., and will gladly speak on the present burning issue to churches or clubs which may desire to have authentic information. His address is 15 Florence Street. Mr. Hawkes for the last eleven years has been superintendent of the Home Missionary Society for Utah and Idaho.

Capt. Julius A. Palmer, Jr., died suddenly last week at Hyannis. He was an observing traveler, an expert navigator, an interesting writer, a vigorous defender of the Hawaiian monarchy, a secretary for a time of the ex-queen and an ardent Roman Catholic. His death is chronicled here because he belonged to a family once eminent in the Congregational life of Boston. The name of Deacon Julius A. Palmer, a brother of Dr. Ray Palmer, was in the last generation highly honored in our churches.

While the ordinary donations to the American Board for December were slightly larger than a year ago, legacies and special gifts for the debt have so much decreased that total receipts have fallen off more than \$10,000, and for the last four months the net decrease is \$49,000. The condition of the treasury, the imperative needs of the world-wide field, make an appeal which it is hard for those to resist who believe in the command of Christ and see the doors opening everywhere for the entrance of the gospel.

Boston has seen its last Sunday evening concert at municipal expense, Mayor Quincy acting as patron and godfather. The people would not attend in numbers sufficiently large to make it pay expenses. Mayor Jones of Toledo, during the past week, has given Mayor Quincy a certificate of highest rank as a socialist mayor, a form of compliment which may return to plague the mayor later in his political career. Be that as it may, he has failed in this unfortunate attempt to butt against the traditions and habits of the old Puritan capital.

At the dinner of the Boston Unitarian Club last week it was a matter of felicitation that three of the most earnest speeches against the United States assuming authority in the Philippines delivered in the United States Senate had been made by Unitarian laymen, Senators Perkins, Mason and Hoar. Whether it is a matter for felicitation or not is a question of taste and conviction, which we are not called upon to answer. But is it not significant that a denomination which has no foreign missions and does not believe in them should have so many spokesmen now who do not believe in national altruism?

"I always want to go to the bottom of things," was Congressman Dingley's modest explanation of his authority in the House of Representatives debates, when urged to give up the secret by the ubiquitous interviewer. "Life is too short," he said, "the world too big, the human mind too small for any man to master everything. Choose for your field of labor those subjects which offer the line of least resistance and then go in and master them. In this way you will be able to secure the attention of the House. It is the only way in which you can do it. The House wants to hear from masters. It has no patience with any one else."

At the annual meeting of the Board of Indian Commissioners in Washington, Gen. E. Whittlesey resigned the position of secretary, which he has filled for the past eighteen years. Dr. Merrill E. Gates, ex-president of Amherst, was elected to the office. He is abroad at present, but will probably assume his new duties in April. General Whittlesey has been a member of the board for a quarter of a

century, and his many friends hope he may be spared for other years of useful service in its deliberations. He was one of the founders and for some time a professor of Howard University, and during the Civil War did gallant service on the staff of Gen. O. O. Howard.

Before Mr. Dingley had been long known as a member of the House of Representatives the Washington correspondent of *The Congregationalist*, Mr. Hooper, undertook to give the reasons for his steadily increasing influence. He wrote: "Governor Dingley thoroughly understands the subject on which he seeks action by the House, explains the objects of legislation clearly, wastes no time in display, is uniformly courteous, avoids sharp partisan debates, mingles freely with all, yet without sinking dignity in good fellowship, deals with suggestions kindly and adopts them so far as compatible with his purpose." These words are worth copying. They suggest wise counsel for men in every department of life.

Justice Harlan of the Federal Supreme Court, speaking as a private citizen and Presbyterian to the young men of a Washington church last week, said that the people of this country are as "pure and chaste in their thoughts today as at any time in their history—indeed more so than ever before. This nation cares nothing for military glory; has no desire for the conquest of territory." Speaking as one interested in Christian missions, he confessed that one of the main reasons why he wanted the United States formally to establish its authority in the Philippines was because it would do so much to establish the safety of all American missionaries on Asiatic territory. He believes that we cannot permanently retain territory without the implication that at some time it will become a State, hence he says that if after due experiment the Philippines should be found undesirable as a prospective State, they could be sold or exchanged. The point to note is that one of the ablest of our jurists admits that his religious convictions and hopes have something to do with his views on national policy and duty. According to the *New York Evening Post* and *Springfield Republican*, this is both strange and wicked.

Sectional Reconciliation

BY CHAPLAIN HOUSE OF THE FIFTH MASS.
VOL., GREENVILLE, S. C.

The coming of a Massachusetts regiment into South Carolina has been most beneficent. It makes real the song of "Old S!" in the Atlanta Constitution, in 1878:

I tell yer, my boy, that's a stock in us
Ole Rebels an' Yanks that iz warm;
Hit's er brotherly love that'll speak in us
An' fetch us tergether in storm!
We may quar'l about niggers an' franchise,
But whenever that's trubble afoot
The two stocks'll unite in the branches
The same ez they do at the root!

Our coming was signalized with such honest demonstrations as to make us feel that the South is as loyal to our flag as the North, and leading men have said again and again: "The ending of the war was far best for us and the country."

All this was most vividly revealed at a banquet held in the city of Greenville, when Mr. A. Hayne, grandson of the famous Hayne—Webster's opponent—arose and voiced the welcome of State and city in such loyal sentiments as to leave no doubt as to their intent. Chaplain House replied for the officers and men and startled all for a moment when he said:

If any man in this room has reason to hate the South Carolinians, I am that man, for it was at Fort Wagner that my father, who was one of the best men on earth, was mortally wounded by your people. I should have had his care and known him had it not been for you. But I know that in heaven he has no hate, but love for you. And shall I, his son, hate—no, I, too, will love the South, and I am

glad to say that here and now Massachusetts and South Carolina, the two leaders in the great struggle, will bury so deep the ill-feeling of the past that it can never be resurrected, and nothing shall come in between us; together we will fight for our rights, for humanity, and here is my hand, Mr. Hayne, to seal the compact, and God pity the man or men that try to come in between us.

At the close, when Mr. Hayne took the chaplain's hand, occurred a scene rarely witnessed in a lifetime. Mr. Hayne was trembling with emotion and tears were in his eyes, as well as in the eyes of many officers and men. In a moment they all leaped to their feet and the flood gates of emotion were opened, and cheer upon cheer shook the great building. Surely peace has come in our family, and woe to the man who undertakes to disturb the equilibrium.

There is some discontent in the regiment about continuing in the volunteer service. There is no doubt but what it will work hardship to some of the privates and a few of the officers, but the majority of the men are looking at it from a patriotic point of view. There is something higher than fighting for glory, and that is to be men whether on battlefield or in camp. The men who are in camp or are doing guard duty in Cuba or elsewhere are serving the country and flag as well as those did who charged up San Juan hill. They are holding and defending the results of the war. Garrisons are as necessary as storming parties, and the former tests the moral character of a man more than the latter. It is not for the good soldier to pick and choose when or how he shall do his service, but to obey. And so the Fifth will continue its *esprit de corps* until it is mustered out, and the people at home need not fear but what it will maintain the honor of the State and its many friends.

The Army Christian Commission is the soldiers' truest friend—morally, physically and socially—and many a man will return to Massachusetts with a greater love in his heart for the Christian people who have given him the happiest hours of his soldier life.

But this is only a part of the picture; the shadows are farther back in the scene. To see more clearly, let us go to yonder city. We will not enter the vile places, where the "steps take hold on hell," but in these the foul, the leprosy, are in various ways leading the boys downward, and some come out marked for life. Over there many are gambling away their earnings, and just across the way many are drinking. And many have acquired these habits since they joined the army. They could not stand "against the drifts and have gone down with dark shadows playing about them. They will not be the same men when they return home as they were when they left it. Hundreds will bear the marks of sin.

Let Christian people still sustain the Army Christian Commission work, for this is the soldiers' greatest bulwark; let the chaplains of the army preach Christ faithfully and practically; let the Christian people at home pray—for there is a need of all this, if we are to save a remnant of our noble army for true manhood.

Best Answers

For our January question we propose the following:

How May a Busy Person Best Maintain and Deepen His Own Spiritual Life

Replies must not exceed 200 words and must reach this office on or before Feb. 1. For the best answer we will give \$5, or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best answer we will send the Century Gallery. Our hope is that this question, touching as it does the springs of one's own Christian life, will be answered out of a wide variety of personal experience and that thus large benefit will result.

Restatements of Christian Truth*

The Holy Scripture

BY REV. JAMES DENNEY, D. D., GLASGOW, SCOTLAND

Experience proves that it is easier to preach the word of God than to write or speak about the Bible. Men find themselves in agreement about God's message to the world who seem to fall into irreconcilable antagonism whenever they compare opinions about its record. Men who love their Bibles and live by them have a peculiar difficulty in so saying what they think about them as not to create suspicion or even exasperation in each other. It is with a due sense of the seriousness and delicacy of the task, as well as with entire faith in the word of God, that one ventures to express himself on the subject.

The first thing it is necessary to assert is that there is such a thing as Scripture. The church is actually in possession of a Bible. In particular—for it is with it we have to do in the first instance—there is such a thing as a New Testament. It is necessary to say this, for the tendency of certain studies, in themselves eminently fruitful and enriching, has been, if not to deny it, at least to throw it into the background. Biblical theology has devoted itself to an examination of the various types of doctrine, as they are called. It has distinguished them as sharply as possible; it has defined them, wherever it could, by contrast with each other. It has greatly increased, in doing so, our sense of the creative force which the gospel introduced into the mind of man; but it has tended at the same time to lessen our sense of the truth that it was one and the same gospel which stimulated into such vigorous and independent action individualities so various as those of the New Testament writers, and that our interest is not so much in the distinct individualities as in the common faith. The types of doctrine never existed for themselves; they existed only as modes of the one faith in Christ, and apart from that faith they must forever be unintelligible. Hence though Paul is not John, and though the gospels are not the epistles, we believe there is such a thing as the New Testament, and that it has a unity of its own, and an authority for the church corresponding to that unity.

This unity, which at bottom is that of the Christian religion, can be defined in various ways. Thus we observe in the New Testament a unity of subject. It is all about Jesus Christ. A book which had not the character of being a testimony to him could have no place in the canon. Further, in a real sense there is unity of authorship. It is all written by believers. It is the testimony of faith to what it found in Christ, or rather to what God had given it in Christ, and the same attitude of the soul to Christ reigns throughout it all. More important still, though it is really involved in the two points mentioned, there is unity of content. The New Testament as a whole has one burden. In its testimony to Jesus Christ it delivers one message from God to the world. Paul is not John and the epistles are not the gospels,

but Paul and John, the evangelists and the apostles, are all doing one work and all render us the same service.

This is the point which is most disputed. It seems plausible to set up a distinction between the gospels and the epistles, and to assume that it is as obvious as, or rather that it is identical with, the distinction between the Lord and his disciples. But is that true? Take the Pauline epistles, which are the most individual. Take them at their very core, where the personality and experience of the writer are most vividly felt, in his doctrine of justification by faith alone. What does that doctrine mean? It means this, that before a sinful man does or can do anything to merit it, before he begins or can begin a good life, nay, for the very end that he may be able to begin it, God is there already in Jesus Christ, meeting him with his mercy and requiring of him nothing but unconditional surrender and abandonment of himself to him. The doctrine of justification by faith presupposes that when men have sinned against God, as all men have, a new life is only possible on the basis of an initial assurance of God's pardoning love, an assurance that goes deeper than all our sins and covers all our life, an assurance that in Jesus Christ and him crucified is held out to us while as yet God is not in all our thoughts.

That is the gospel of St. Paul. But surely that is the only gospel. Surely it is the gospel of the evangelists as well as of the Pauline letters. Paul preaches it; in Matthew, Mark and Luke we see it. What he describes in abstract words as justification by faith they exhibit historically—the mercy of God in Jesus Christ, a mercy in which justice is done to the awful holiness of God, seeking sinners and saving them, bestowing itself on them freely as they cast themselves on it in the faith which is born of despair. Hence we say without hesitation that the New Testament has unity of content. The message it delivers to man concerning God is one message.

But to unity of subject, unity of authorship, unity of content we may add unity of aim. Everything in the New Testament has a purpose, everything has the same purpose—to beget or to purify or to apply faith in Christ. A distinction is sometimes drawn between historical and doctrinal books, but it is only superficially correct. Properly speaking the New Testament contains neither history nor doctrine. It contains nothing but testimony, and the subject, the impulse, the content and the aim of that testimony are one throughout.

It is only when we have made clear to ourselves that the New Testament has such a unity as has been described that we can profitably raise or apprehend, not to speak of answering, questions about its authority or inspiration. If no such unity is recognized, of course there is no New Testament at all; there is only a miscellaneous collection of early Chris-

tian writings, about which no general propositions can be made. But, recognizing such a unity, can we see more clearly what the inspiration of the New Testament means? I think it is possible to do so. That is inspired—this at least is all we can say on the basis of experience—that is inspired to which God bears witness by his Spirit in our hearts. But that to which God bears witness by his Spirit in our hearts is his gospel; it is the testimony of the New Testament writers to Christ in its unity, as it has been indicated above. When we say that the New Testament is inspired we mean that to the testimony—the one testimony—which it bears to Jesus Christ, and to God's redeeming love in him, God himself sets his seal. It is the burden of the book which is inspired, and to which God gives the inward attestation of his Spirit. But this is only another way of saying that the man who receives the gospel through the New Testament gets a divine assurance that it is of God. The man who does not receive the gospel can get no such assurance. In other words, he can never know what is meant by the inspiration of the New Testament. It is misdirected effort, as Calvin distinctly said long ago, to try to make good to unbelievers—that is, to persons without Christian experience—the truth and authority of Scripture. The conviction and the perception of its inspiration come in the same act and in the same instant as the surrender of the soul to the gospel testimony.

What is more, they cover the same area. It is the gospel which is inspired, and the New Testament only as the vehicle of the gospel. We do not believe in inspired words, no, nor in inspired sentences either. We do not think it is rational to go through our New Testaments with a blue pencil, scoring out what is not inspired, or underlining what is peculiarly inspired. Such a procedure is quite unintelligent and leads very straight and very soon to a new bondage to the letter, from which the gospel (among its other blessings) was meant to make us free. We take our stand on the gospel—on the concordant testimony of the New Testament, as a whole, to Christ; and in our certainty of this, a certainty which God himself guarantees in our hearts, we are free to judge all things, even the letter of the New Testament itself. We are free, in particular, to criticise the limits of the canon. We are free to judge that if there are books in our New Testament—the epistle of James, for example—that are inconsistent with, or inadequate to, the gospel, they ought either to be dismissed from the canon or relegated (as by Luther) to a place of inferior rank.

Of course it is the Christian society, not the individual, which forms the canon, and the judgment of the society is entitled to profound respect; but that judgment itself is not inspired, and to believe in the inspiration of the New Testament as the vehicle of the gospel is quite consistent with a recognition of the fact that the precise limits of the New Testamen

*The fifth and last in the series Restatements of Christian Truth.

have always been more or less fluctuating. The process of criticism, historical and spiritual, by which our present twenty-seven books were sifted out from the general body of Christian literature and established in canonical authority in the church is not itself above criticism; it needs to be perpetually revised if the Bible is not to become a dead weight on the mind instead of an inspiring force in it.

Neither is belief in the inspiration of the New Testament, as the vehicle of the gospel, inconsistent with entire freedom of historical criticism. What does it matter to the gospel though there should be mistakes in the Acts of the Apostles, or in any other book? There is no mistake about the will of God for man's salvation. There is no mistake about the redeeming love of God present in Jesus Christ. There is no mistake about God's meaning. St. Augustine speaks somewhere of a *universa facies . . . ut ita dicam vultus Scripturae sacrae. Vultus* means the expression on a face, as indicative of the character, will, or temper of a person. The expression of Scripture, then, the expression of God's face as revealed in Scripture, is not open to misconstruction. We may not be sure of the features, the Scripture writers themselves may not have been sure of them; but there is no ambiguity about the look. That is what the inspiration of Scripture has secured—no less than that, and no more. And the peculiar act of God by which this has been secured is what we have in mind when we say that Scripture is inspired.

Much of the difficulty and confusion in men's minds, in regard to the inspiration and authority of Scripture, has arisen in connection with the Old Testament. This was natural enough, for *a priori* ideas of inspiration collapsed here instantaneously at the touch of criticism. But the true point of view for judging the Old Testament is that which has already been indicated for the New. The Old Testament is not a thing in itself, it is organically connected with the New. It looks forward to the New and is fulfilled in it, and that is the ground of its authority for us. There is not only a unity of the books of the New Testament among themselves; there is a larger unity which unites the books of the Old and of the New Testament into one Bible. That implies, of course, that there is a sense in which the Old Testament is a Christian book. But is that not so? Did not Jesus himself say of these more ancient Scriptures, "These are they which testify of me?" Were they not his Bible? Were they not the Bible of the early church, before gospels and epistles had yet been committed to writing? Have they not, side by side with the New Testament, as part of the same revelation of God, nourished Christian faith and hope and love through all the ages?

The Old Testament has suffered even more unmercifully at the hands of disintegrating criticism than the New, but there is a unity in it nevertheless of the same kind; it is one God who is believed in from beginning to end—the God of Abraham, Isaac and Jacob, the God of Moses and the prophets, the God who was yet to reveal himself (and in those ancient days was preparing his way) as the God and Father of our Lord Jesus

Christ. Of course in the long series of years we must recognize a progress; God showed himself more as men were more able to bear it; revelation and religion grew side by side; the look, it might be said, on God's face changed with the changes in Israel's attitude to him, and mercy and judgment alternated; yet all through the process the character of the one living and true God and his mind toward man were being more clearly revealed, and points of attachment were being secured for the perfect revelation that was to come. It is the presence of this real revelation of God in the Old Testament, real though imperfect, that we have in view when we speak of it as inspired—no less than this but, as in the case of the New Testament, no more. God bears testimony to this—in other words, God bears testimony to himself—in our hearts, but to nothing else.

The inspiration of the Bible guarantees a true knowledge of God, but not a true knowledge of anything else. It is beside the mark to say that inspiration involves inerrancy in incidental matters, scientific or historical. The Bible is indifferent to such things. And it is infallible only in the sense that it will never deceive the man who takes into his very heart its testimony to Jesus Christ as the bearer of God's salvation to a lost world. "The word of the Lord endureth forever: and this is the word which through the gospel is preached unto you."

trying to do things simply because somebody else did them. Or she may allow the good women of the parish to place her on the twelve thrones of Israel—a proceeding which invariably invites disaster. Uneasy lies the head which wears twelve crowns! It is much better, as a rule, for a minister's wife to let other women sit on the thrones, while she takes her place among the loyal workers who engage in obscure and unofficial labors. Because a woman is married to a minister it does not follow that she must be the president of every organization in the parish, or preside at every public meeting which women may hold. No minister's wife should bear any more parish burdens than her own good sense tells her she ought to carry. To carry them simply because some good and officious sister thinks she ought to do it is consummate foolishness.

Much depends upon the way a minister's wife uses her tongue. It is not necessary for her to talk about her idea of what a church has a right to expect of her. People will find out her ideas from her conduct. Ministers frequently start antagonisms on entering a parish by blowing a trumpet at the gate announcing to the faithful what they propose to do. If they would quietly do what they propose to do and say nothing about it, there would be less friction and more progress. A minister's wife who blows a trumpet on entering the town, publishing what she will do and what she will not do, inevitably stirs up oppositions which she will never be able to overcome. If she intends to perform marvelous feats, her intention should be kept a profound secret; if she proposes to shake off most of the burdens which the wives of clergymen usually carry, she should be exceedingly meek and say nothing. The people of a parish will allow a minister's wife to do practically what she pleases if she does not challenge their criticism by shouting from the housetop what she considers her privileges and rights. It is remarkable how sensible most Christians are if they are not provoked to act the fool. Just a little folly in the pastor or his wife will often kindle a conflagration of foolishness which no one can extinguish. Whenever you hear a clergyman or his wife laying down in public the limits of their obligations and the extent of their duties, look out for a squall. If a minister and his wife offend not in tongue, the same are a perfect couple.

But the minister's wife is not always to blame. There are women in every parish who are adepts in the art of making the wife of the minister uncomfortable. They can call on her at all hours of the day, upsetting her plans and interrupting her work. They can everlastingly urge her to call on them. If she accepted every invitation to call, there would be no time left for anything else. They can repeat to her all the dismal stories afloat in the parish. They can insist upon her taking the leadership in every good cause, whether God created her for leadership or not. They can give her advice without being asked for it. They can say uncharitable things and make damaging comparisons and—it would take a woman to enumerate all the things which women can do.

Let her alone. If she has children and

* Copyright, 1898, by Charles E. Jefferson.

wants to stay at home with them, let her do it. It is her right to do it. If she prefers to give her time to her husband, helping him in his correspondence and bearing the burden of household cares, let her do it. There are other kinds of Christian work besides work done at sewing bees and missionary meetings. It is work enough for any woman, just taking care of a minister. If she is timid and retiring, let her alone. What right have you to haul her out in public places when every fiber of her being revolts against it? If she wants to dress plainly or superbly, let her alone. If her husband is satisfied, you ought to be. If, on the other hand, she insists on running everything—from her own kitchen up to the missionary convention—forgive her. Some women are made that way, they cannot help it. If she has an unbridled tongue and persists in saying things which ought to be left unsaid, do not repeat them. A woman who rehearses through the parish the foolish remarks of injudicious women is more blameworthy than the women who first spoke them. If she has poor taste in dress and slight tact in conversation and scant ability in housekeeping, you cannot cure her by talking. Ministers' wives are very much like their husbands, they are not perfect. They could, no doubt, have been created perfect, but God made them to match the men. It is not to be expected a woman should be your ideal minister's wife. It is sufficient that she be the ideal of her husband.

Mr. Dingley as a Christian

BY REV. G. M. HOWE, LEWISTON, ME.

Congressman Dingley was, in some respects, one of the choicest Christian characters I have ever known. During my fifteen years' pastorate here I had come to regard him as a remarkably choice spirit and a bright example of Christian manhood. When he has been at home he has been a constant attendant upon church services, and until late years an earnest worker in the Sunday school, in which he was a thorough believer and of which he was a cordial supporter.

But the place where he seemed most to delight to be was the Sunday evening prayer and conference meeting. Here he threw off all reserve and talked to those present from the fullness of his rich Christian experience. There was no one connected with our church whom the young men liked to hear at these social meetings so much as they did Mr. Dingley. Again and again I have had young men come to me and say: "I'm so glad Mr. Dingley has got home. I hope he will speak to us this evening." After the service it was interesting to see how the people, and especially the young men, gathered about him to welcome him home.

I shall never forget his last talk to us before returning to Washington. The burdens of state rested heavily upon him. With deep emotion he asked the brethren present to pray for him that he might be able to meet and discharge his public duties in such a way as to honor the blessed Master, whom he was trying to serve. There was hardly a person in the room who was not moved to tears. And I am sure all felt it would be a delight as well as a privilege to remember him at the throne of grace.

When I was in the South last March and April I was asked, What kind of a man is Mr. Dingley? I replied, If you wish to know just the kind of a man he is, "He is a prayer meeting Christian."

Now that Mr. Dingley has been taken away, I feel that I have lost one of the choicest, most helpful friends I ever had. He has always been a wise, thoughtful and kindly friend and counselor. His Christian life has been marked with great simplicity and sincerity. We all loved him for his beautiful, consistent Christian life among us.

The Mormon Challenge to the Nation

BY REV. JOHN D. NUTTING

The result of the late election in Utah was a surprise and yet not a surprise. Two of the candidates for representative in Congress were Mormons, and the other an avowed infidel of the blatant type. Of the former, the Republican was a monogamist, the Democrat a polygamist with several extra "wives," at least one of whom is believed to have been taken since Statehood, and with several very young polygamous children. The latter candidate, B. H. Roberts by name, was elected. He is a man in most respects suitable for the position.

To comprehend the significance of this election it is necessary to recall certain facts of Utah history. When viewed in the light of these the significance is very great, and is as indicated by the title above. Until after the election of 1893 the Mormon policy had been to hold its voters in its own party, called the People's party, while their opponents constituted the Liberal party. But the edict went forth that the Mormon vote should divide between the national parties, as elsewhere, and the Liberal party ceased to exist. The first result was to make the Utah vote a bait for both the great parties East; the second was to get Statehood, the boon vainly sought through many years; and the third to render Mormon control of political action in Utah firmer than ever before. Through the array of telegraph wires running from the office of the first presidency in Salt Lake City out over the whole region the priesthood can easily and secretly influence just enough votes, at the last moment and where needed, to safely carry an election as is desired. If this means is not enough, there can easily be an "inspired" public utterance of direction, as last year in the Tabernacle.

Polygamy is an essential link in the Mormon chain of doctrine and cannot be abandoned. Its practice has never ceased. There is every reason to believe that its cessation was the very opposite of the intention in making the solemn pledges which were the condition of Statehood. This being now obtained, and all the reins of public affairs being so fully in the hands of the Mormon "priesthood" that in no place of account can any candidate be elected against its wishes, it looks as if a repetition of certain points of Utah history had been decided upon.

The Mormon "priesthood" is now at its old game of bluffing Congress and teaching the American people and the world a lesson of its power. Having now the power fully in its own home and hav-

ing made the vote of Utah a bait to both of the great parties, which it can turn whichever way it chooses and which it believes they will not dare to disregard, and Roberts being their best candidate, popular, prominent and a proved knuckler to his higher authorities, they seem to have concluded to show their hand and to compel national recognition of their power.

The probability as to the outcome in Congress can, perhaps, not be definitely foreshadowed as yet. But there are serious reasons for apprehension. Politicians, like corporations, have no souls. They usually are guided solely by a base self-interest, in votes to be gained or lost. If it was difficult to handle the Cannon case, which was out of national politics and had a strong odium against Mormonism to overcome, what is the probability now, with both of these features wholly or largely reversed? Then there were few Mormon emissaries at work in the United States, few or no papers to espouse the Mormon cause, and public opinion was universal against both the system and its adherents. Now there are 1,000 "elders" at work (official report), going by twos to every house and making it their first business in every town to deceive the press into a favorable attitude, if possible. Utah then was a despised political nonentity. Now it has two senators. Nor must we forget the direct power outside of its own members which the system already holds in Congress. It has nearly 150 bishoprics in the States and Territories adjoining Utah, and in four of these exercises the controlling influence in elections and so presumably over the members from such States. Add this fact to the above, and the outlook for the seating of a polygamist in Congress again is not so dark as one might wish. And the views of congressmen which have been published since the election seem to confirm rather than to dispel this impression. If the people do not speak emphatically and at once, polygamy will very likely be seated again in the halls of Congress—just three years after Statehood was conferred upon Utah under the most solemn pledges against the continuance of the vicious system.

In and Around Chicago

The Prosperity of Chicago

The annual review of the business of the city is gratifying reading. Trade in farm products has increased twelve and one-half per cent. There has been an equally large increase in the sales of wholesale and jobbing houses and in manufactured products. Morals have improved and there have been fewer calls for philanthropy. During the year more than sixteen miles of railway within the city limits have been elevated at a cost of \$6,650,000. Ninety-five grade crossings have been removed, leaving only eighty-eight still threatening the public. About fourteen miles of railway are still to be elevated. Street cars have been furnished with fenders, and on some of the lines improved coaches have been introduced. The interests of the city, in spite of many things which are open to criticism in its government, have, as a whole, been advanced during the last year. While many things might be improved in the government of the city, as a whole its future is more hopeful than it was a year ago. Public sentiment favors honesty on the part of city officials and such treatment of corporate interests

as shall be just alike to capital and the people at large.

The Passing of Pullman

By decision of the United States Supreme Court, four to three, the Pullman Palace Car Company will be compelled to dispose of everything not actually needed for the manufacture of cars. The Arcade, in which the principal business houses of the city are located, as well as the bank and the library, the hotel, the schoolhouse, the church, the residents, the iron and steel company, the gas plant and the market place, must pass into private hands. The foundations of the village were laid May 26, 1880. It rapidly grew to a model town of 12,000 people. Every possible sanitary precaution was taken, streets were paved and kept clean, there was a beautiful park, saloons and resorts of vice were prohibited, abundant provision was made for the education of the children, for access to the best books, to current literature of every kind, for amusements of a high order, and up to the time of the Deb's strike in 1894 it was generally regarded as a privilege to be permitted to live in the town. After the company resumed work, Ex-Governor Altgeld's attorney general, Mr. M. T. Moloney, brought suit against it for violating its charter. The decision in Judge Baker's court was in favor of the company. An appeal was taken to the Supreme Court with the result above given. Probably the employés will have the first opportunity of purchasing the residence property, although it is possible that individual stockholders will agree to buy and hold in their own name property which as a company they cannot own. In that case there need be no outward change in the government of the town, although at present it is a part of the city of Chicago. It would be a pity were it hereafter to be open to the saloons and gambling houses which infest nearly every other section of the city, and if arrangements cannot be made for the establishment of the manual training school for which Mr. Pullman left \$120,000.

The Bar Association and Bribery

The charge against certain bailiffs of our courts and jurors of receiving bribes, and the inference that if the charge be true some lawyers and judges must either have been careless or venal, has led the bar association to offer its assistance to State's Attorney Deneen to ferret out the guilty parties and punish them to the fullest extent of the law. It has been difficult, in damage suits for instance, to secure a conviction, no matter how just the case might be. It is certain there is wrong somewhere. The prospect is that it will be brought to light.

Ministers' Meeting

The attendance has been steadily increasing. Programs have been improving. Last Monday there were two addresses in addition to the regular exercises. Rev. George E. White of Marsovan, Turkey, gave a brief account of Marsovan as an educational center, and imparted the gratifying intelligence that since the massacres the number of students in Anatolian College has doubled, that Christian activity in and around the city and, in fact, throughout the mission, was never greater or more promising than at present. Mrs. Ida Woodbury was also heard with much interest. She was followed by Rev. Jesse Kolmos, one of the youngest of our ministers, who spoke of the minister among his people, illustrating his subject with facts drawn from his own experience. Mr. Kolmos has built up a church of more than one hundred members in Crawford, a village within the city limits, almost entirely through careful pastoral work. Prof. Graham Taylor added his testimony to the position which Mr. Kolmos had taken.

Report on a New School Law

The committee of which President Harper was chairman, appointed by Mayor Garrison several months ago to see what legislation is needed to put our public schools on the best footing, has made its report. It is in a printed

volume of more than 300 pages. It criticises the present system of instruction and proposes many radical changes. It would place far more power than he now has in the hands of the superintendent. All that pertains to instruction, the choice and location of teachers and their dismissal should be made a part of his special duties.

It is recommended that the members of the Board of Education be reduced from twenty-one to eleven, that their function be legislative and that executive duties be assigned to a business agent and the superintendent. The latter is to be chosen for six years, at a salary of \$10,000 a year, which is not to be changed during this period. He may be removed by a two-thirds vote for adequate cause given in writing. Special attention is directed to the need of improvement in the primary schools, in courses of study in the English and other high schools and of such a change in their curriculum as will bring them into closer touch with the normal schools. These it is proposed to increase and improve. In fact, there is hardly a feature of the present system which, in the opinion of the committee, demands change.

Chicago, Jan. 14.

FRANKLIN.

In and Around New York

The Largest Church in the Denomination

Dr. Meredith is a firm believer in societies in the church. No less than two dozen were mentioned at the annual meeting of his church. When one organization fails in interest he replaces it by another, and has the pleasure of electing officers, drafting by-laws, etc., all over again. They afford him an opportunity to reach the members, and that is why he values them. He does not expect them to do the work which he ought to do, nor the work which members ought to do. Tompkins Avenue Church now has 2,261 members, or seven more than last year. In the Sunday schools are 3,538 scholars. The total benevolences last year amounted to just a fraction below \$25,000.

Dr. Van Dyke's Call to Johns Hopkins

At the very height of his fame as a pastor, and as leader of the largest-giving Presbyterian church in America and probably in the world, Dr. Henry van Dyke of the Brick Church receives a call to a chair of English literature at Johns Hopkins. The chair was created for him. If he declines it he will have, it is said, to consider a call to Princeton University, for it is known that the creation of a similar chair for him there has long been under consideration. Dr. van Dyke has said to friends that he cannot help regarding literature as offering to him a larger and a more congenial field than pulpit and pastoral work, and this in spite of the great success of the Brick Church during his fifteen years' pastorate. He has not intimated his decision, and will not do so until he has given the many interests here due consideration, but fears are felt that he will accept. "Fears" best expresses the feeling, for New York, and especially Presbyterian New York, has just now too few permanently supplied pulpits and successful churches to be able to risk a change at the famous Brick Church with equanimity.

New Professors at Union Seminary

Union Seminary has chosen Rev. Dr. Thomas C. Hall, son of the late Dr. John Hall and former pastor of the Fourth Church, Chicago, to be professor of Christian ethics, and Dr. George William Knox, pastor of a Presbyterian church at Rye, a near-by town, but at one time connected with the University of Tokyo, to be professor of philosophy and history of religion. These are two new additions to the faculty, and their acquisition is declared by friends of the seminary to strengthen it materially. Dr. Knox has been lecturing in the seminary for some time. Two months since the seminary announced a course for lay workers, of whom there are about four

thousand in and near this city. The course was to be given evenings and to continue twelve weeks, the tuition being a modest one. Much to the seminary's disappointment, the response has been exceedingly meager, only five favorable replies having been received. A few days remain, but at this writing the announcement is made that the course will probably not be given. President Hall, Professor Briggs and Professor McGiffert were among the advertised instructors.

Off for Porto Rico and Cuba

Dr. Beard and Dr. W. Hayes Ward sailed for Porto Rico on a Government transport last week to make investigations of educational and religious conditions there in the interest of the American Missionary Association. The Home Missionary Society intend to send Dr. J. D. Kingsbury of Bradford, Mass. and Rev. E. P. Herrick of Tampa to Cuba at once on a tour of similar investigation. The latter society has not determined to undertake work in Cuba, but will make a decision after it receives the report of these commissioners. It seems to be tacitly understood that the A. M. A. will go to Porto Rico and the H. M. S. to Cuba, if anywhere. The Baptists have already organized churches in Santiago and Guantanamo, the one with about ninety members, the other with above fifty. At Guantamano a preacher from Havana held his first service in the morning and baptized forty-five persons in the afternoon. Baptists here admit that the work was a bit rapid, but are assured that the work there seems to be upon a substantial basis. The Baptist Home Mission Society last week appointed general missionaries for Porto Rico and Eastern Cuba. They are men who formerly saw service in Mexico, and will be able to begin preaching in Spanish immediately upon their arrival. The society will undertake the erection of churches at places where these general missionaries advise, but will make no special appeal to Baptists at home, putting it in among the regular expenditure.

Plans for the Ecumenical Council

From a popular standpoint, the event of the men's mission conference last week was the getting of New York business men interested in the Ecumenical Conference of next year. Strictly speaking, that had no real connection with the conference, but it was made the largest part of one afternoon. A very practical address was given by Mr. Robert Speer of the Presbyterian Board, and all the other addresses were of such character that the conference is voted the best yet held. The American Board was enthusiastically thanked as host. New York business men came forward, as everybody expected they would, one of them demanding to know what was wanted to be done that they might set about doing it. A finance committee, with Dr. Lucien C. Warner and Charles A. Hull as the Congregational members, was named to co-operate with the executive committee and empowered to name other committees. The whole basis for the great meeting appears to have been admirably laid. One of the best two-minute addresses he ever gave was made by General Howard. His points were that "international" is a better word than "ecumenical" because better understood, that missions are not a failure, and that Admiral Dewey's guns accomplished more in one day in Turkey—yes, in Turkey, for it was altogether the queerest of wars—than missionaries and diplomats have been able to in a generation and more. Dr. Lamson presided at the very enjoyable banquet at the Hotel Manhattan given by the president and vice-president of the American Board, and short speeches on missionary topics were made by Col. Charles A. Hopkins of Boston, John H. Converse of Philadelphia and Dr. Warner of this city.

CAMP.

I would venture everything for Christ. *It is* I have so little to give.—*Livingstone.*

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Dr. Hillis's First Sermon at Plymouth Church

All of Brooklyn that could be accommodated, sitting or standing, in the spacious auditorium of Plymouth Church heard Dr. Hillis last Sunday morning, and no inconsiderable section of the city's population thronged to the doors without being rewarded with the opportunity to enter. It was such an audience as Mr. Beecher must often have faced, drawn as it was from all ranks, while Dr. Abbott, too, has seen now and again during his own pastorate such assemblages in this historic preaching place, especially when he was giving, two winters ago, his notable lectures on the Bible. The multitude of eager, attentive faces was proof of the wide interest in Greater New York in the succession to the men who have given the Plymouth pulpit international renown. If curiosity alone prompted the attendance of some, they were not forgotten in the tender pastoral prayer of Dr. Abbott, who asked that the words of the stranger preacher might carry help and comfort as Christ's teaching did to the diverse multitude that followed him.

The sermon, delivered entirely without notes and lasting for nearly an hour, was marked as respects its manner by rapid enunciation, free and constant gesticulation and the dramatic climaxes of genuine oratory. It was rich in literary and historical allusions, but not overweighted with illustrations. There were sentences that gripped the memory and which led Dr. Abbott and Dr. Field of the *Evangelist*, who were in the pulpit with him, to exchange nods of approval, as when illustrating the mystery of Christ's person Dr. Hillis said, "We never see snowflakes rising up on the Fourth of July to protest against the heated dust of the street."

From the text, "Whence hath this man this wisdom," he drew as his theme Christ the supreme example of genius in the realm of intellect. The theories which account for Jesus on the ground either of his blameless life or his heroic qualities are inadequate. He did not come forward at thirty years of age simply to voice an ethical protest against the evil of his age. Nor can heredity explain him. He is the one person in all history about whom there is an unexplored remainder. His intellectual supremacy appears in the greatness of the thoughts and the with which he enriched earth's loftiest spirits. He was an unequalled literary artist. He was supreme in his enormous intellectual resources, in his confidence in the progress of the world through the advancement of the common people, and lastly he was supreme in his conception of God.

Federation in Missionary Work

The most important step taken by the last National Council was that looking to closer relations of our Congregational missionary societies with one another and the churches, and to their greater efficiency. The council proposed a committee of fifteen for this purpose, six of whom it appointed. It suggested that one each should be appointed by representatives of Y. P. S. C. E. and women's societies and seven by the executive committees of the six benevolent societies.

Representatives of the six societies met in Hartford, Ct., Dec. 29, where the work proposed for the committee was discussed, and seven names were proposed to stand for the societies on the committee. If these nominations are confirmed by the executive boards of the societies, the committee will be constituted as follows. The first six were appointed by the National Council, the seventh by the Y. P. S. C. E.'s, the eighth by the women's boards and the remainder will be appointed by the missionary societies:

Samuel B. Capen, Boston; Col. Charles A.

Hopkins, Boston; Mrs. Francis E. Clark, Boston; Dr. Charles E. Jefferson, New York; Dr. Nehemiah Boynton, Detroit; R. E. Jenkins, Esq., Chicago; William Shaw, Esq., Boston; Mrs. E. W. Blatchford, Chicago; Dr. Robert J. Kent, Brooklyn; Dr. F. W. Baldwin, East Orange, N. J.; Dr. C. W. Hiatt, Cleveland, O.; Ex-Governor S. Vincent Coffin, Middletown, Ct.; Dr. John K. McLean, Oakland, Cal.; Dr. David N. Beach, Denver, Col.; Nathan P. Dodge, Esq., Council Bluffs, Io.

The persons present at this meeting thus expressed their understanding of the duties of this committee:

"To use all possible efforts to secure the appointment of similar committees in the States and conferences throughout the country, to devise plans for promptly paying the debt of each society, and for such increased gifts as shall make it possible to enlarge our work at home and abroad"; and from time to time to propose to the several societies plans for co-operative work in line with the spirit of the resolutions of the National Council, and in entire harmony with the autonomy and independence of the several societies.

The committee will have before it a task of prime importance. If it can put in operation plans which will free all our societies from debt, readjust their organization to meet present conditions on the best business basis, make them so essentially one as to secure greatest efficiency with greatest economy, and cause our churches to feel their full measure of responsibility for their work for the world as thus represented, it will accomplish a great result for Congregationalism. Of course it is understood that this committee has no authority. Its success must result from its proposing such plans that their wisdom and value will be recognized and that they will be adopted and heartily carried out. Let the churches pray that the guidance of God may be given to this committee, and let them give to it their sympathy and their counsel so far as they are able.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Jan. 29-Feb. 4. God's Army. Ps. 20: 1-9.

For illustration of this subject we naturally turn to what we have heard and seen of our victorious army. It was, in the first place, an enlisted body of men. When we have seen them in the mass, swinging down the streets of a city, we have perhaps forgotten for the moment that there was a time when each of these individual units decided for himself the question, turned his back upon other interests and offered himself to his country. Alone he went through the ordeal of examination and departing from his loved ones. Influenced, no doubt, by the example of others, he was still a free agent yielding to the promptings of noble impulses. It is not otherwise with the Christian life. If it is to mean anything to man, if his Christian service is to count for much, he cannot be carried along into it on the current of the popular drift. There must have been a quiet moment with himself when he shall have made the definite decision, and the more honest a man is with himself at that critical time, the more searching his self-examination, the more complete will be his commitment to the forward step. Once within the ranks the soldier is a different being from the civilian. It is not merely that he has put on a peculiar kind of clothes. That is only the outward sign of a complete transformation of his manner of life. He is now under severer discipline than he ever knew before. His fare may be much more Spartan. It will, of course, take him some time to adjust himself to the new conditions. He may be awkward at first at drill time and his knees may shake at the thought of battle, but the process of training is going on, and he

knows in his heart that he is a different man from what he used to be.

The Christian soldier differs from his worldly companion. The difference is not in wearing the denominational tag of Congregationalism, of Methodism, or even in being called a Christian. He also pursues the same vocation and frequents many of the same places in which he has hitherto been seen, but if you get at the heart of the man his inner spirit is changed. If he is not different, if his motives and aims and standards of behavior are just what prevail in the world, then he is simply playing at the business of being a Christian soldier.

How it dignifies a man to put on the uniform of his country and to touch shoulders with the men of his regiment! As we have seen some of the mustered out volunteers here and there about the streets, some of them have not impressed us either with their physical prowess or their soldierly bearing. Some, indeed, look very ordinary, and it is a bit hard to conceive of them as the heroes of hard campaigns and battles. The fact that they wear the uniform of the country dignifies them in our thought. They seem worth more and they are worth more to the world. Every one who joins the hosts of Christian Endeavor receives something of the glory and power that belong to the army as a whole. They are ennobled by being a part of a body whose brief history is already so splendid, whose work throughout the world has been so fruitful.

Yet there is one difference between God's army and any fighting under human banners. The Christian soldier does not use the weapons of this world. He does not strive for the rewards of fame. His dominant purpose is not simply to beat his foe. "Now they do it to receive a corruptible crown, but we an incorruptible." It is better to be the most humble member of God's army, provided you are always loyal, than to be general-in-chief of the greatest army in the world.

A TIMELY SUGGESTION

Have you thought that one mission of the Y. P. S. C. E. is to supply reading adapted to the experience and growth of young people in Christian truth? What has your society done to meet this special need of its own membership? Good literature committees have a field nearer than hospitals and jails. Christian Endeavor and denominational papers should be widely read. An Endeavorers' library—including attractive and inspiring books of missionary travel and biography—would be of incalculable value. A shelf in the Sunday school library might be set aside for this purpose.

And for each department of the organization there are many useful volumes and leaflets. Each committee has been the subject of study by a specialist. Their work is essential to the life of a society if you desire to make any advance upon old methods. These are the eyes and ears that have seen and heard for you. Because of more time for thought and a wider vision they bring suggestion and proven plan. The treasury of your society will make a good investment when such matter is placed within the reach of all the committees.

WINTER NOTES IN MASSACHUSETTS

One in every four active members in the Salem Union is a teacher in the Sunday school.

Endeavor Day in the Worcester North Union will be made a day of prayer in many societies.

The twenty-eight Endeavorers at Lynnfield gave \$50 to the support of a missionary helper in India last year.

Governor Wolcott, Dr. Lorimer and President Clark are announced to address the gathering of the Boston Union in Tremont Temple on the evening of Feb. 2.

The Church Prayer Meeting

Topic, Jan. 22-28. Sincerity of Conviction. John 9: 24, 25, 35-38; Phil. 3: 7-15; 2 Tim. 1: 8-12.

Not piety, but essential to it. Current misunderstandings. True place and value.

[See prayer meeting editorial.]

In and Around Boston

Aid for New Spain

Interest in the missionary education of Spain is not at a low ebb, judging by the audience in the chapel of the Old South Church last Thursday afternoon. The object of the gathering was the promotion of that splendid effort, the International Institute for Girls in Spain—the Spanish Mt. Holyoke—shortly to be re-established in Madrid. Mrs. Alice Freeman Palmer, president of the corporation, presided. The speakers, beside Mrs. Gulick, were Dr. J. L. Barton, secretary of the American Board, and Dr. Josiah Strong.

Dr. Barton dwelt upon the necessity of helping Spain to reform and reorganize, and regarded this institute as the best effort made in the century—the virile outgrowth of the missionary work for Spain in the last seventeen years. The institute should be amply endowed, that it may be able to take an appropriate place next to the Imperial Institute for Boys at Madrid, standing as it does for the proposition that girls should be educated as well as boys.

Dr. Strong pleaded for the support of the institution. He contrasted the progress of Latin and Anglo-Saxon races, pointed to the position of women as an index to civilization, and at the close of his remarkable address said: "Spain is still making discoveries. This last summer she discovered Americans. With that discovery her regeneration will begin."

Interesting incidents of student life at San Sebastian and an account of the work there were given by Mrs. Gulick, *directora* of the institute. She told of the young women graduates who had recently passed the examinations of the Imperial Institute with highest honors, and prophesied a better condition for Spain based on the growing desire of the people for education.

Mrs. Palmer closed the interesting meeting by urging the necessity of support for the school whose graduates, educated Christian young women, are today teaching 2,500 children in Spain.

Mrs. Gulick returns to the work of the institute Feb. 1.

Shawmut Church

Very harmonious and affectionate have been the relations between Shawmut Church and its pastor, and the steps taken to complete the separation between them emphasize the same spirit. Dr. Barton's address last Friday evening was tender and hopeful for the future of the church, as were the resolutions unanimously adopted accepting his resignation. When the people found that Dr. Barton considered it his duty to accept the call from Oak Park Church, Chicago, they sadly but loyally accepted his view of the matter as final. A committee of six, of which Mr. Frank Wood is chairman, is appointed on pulpit supply. The church has no debt, and pledges have been received sufficient to carry on the work for the present year. In the absence of Dr. Barton at Dartmouth College last Sunday an encouraging sermon was preached by Rev. J. P. Stoddard on The Future of Shawmut Church. Dr. Barton expects to remove to Chicago about March 1.

Last Sunday in the Pulpits

At the Old South Professor Churchill preached delightfully on Entire Consecration as the Christian Ideal of Life. Dr. Herrick discussed national issues, urging the Government to keep clean hands and a pure heart, to the end that our nation's God shall be welcomed all around the world. Dr. Dickinson, at Berkeley Temple, considered South End Problems. Dr. Egbert C. Smyth preached all day at Winter Hill. At the First Church, Cambridge, Dr. McKenzie in the morning made a strong plea for revivals, and in the evening presented a clear exposition of Regeneration, characterizing it as a complete revolution in character and aims as distinguished from grad-

ual growth in grace. Dr. Davis of Eliot Church, Newton, preached on The Doctrine of Expansion from Rev. 3: 8. The calendar recorded the fact that this generous church of 619 members last year gave to outside benevolences \$25,342, more than \$40 per member and twice the amount used for home expenses. Eliot Church, Roxbury, heard Dr. Horr of Brookline, while Dr. Allbright of Dorchester exchanged with Rev. D. A. Newton of Winchester.

Sabbath Observance

The annual meeting of the New England Sabbath Protective League promises to be a notable one. It is to be held in the Old South Church, Sunday evening, Jan. 29. Among the speakers announced are President Eliot of Harvard, Colonel Thomas, the postmaster of Boston, Senator Roe of Worcester and the pastor, Dr. Gordon. The league has an important work to do and, under its secretary, Rev. M. D. Kneeland, is doing it effectively. Among other new ways of interesting the young in its work it offers ten prizes of \$10 each to members of graduating classes of New England high schools for best essays of not more than 500 words on the proper observance of the Lord's Day.

"Expansion" Discussed at Public Expense

Mayor Quincy's plan for municipal lectures has bloomed forth in discussion of expansion, to be held in the old Public Library Building, in which the arguments for expansion are to be set forth by Prof. Albert Bushnell Hart of Harvard University and Rev. Dr. Lyman Abbott, and the arguments against it by Mr. Charlton T. Lewis and Felix Adler of New York. Professor Hart's talk last week attracted an audience which exceeded the capacity of the hall. As a student of American history Professor Hart deems the recent war and its consequences to have been predestined. As a representative of a higher race he believes that he has a moral right to impose higher forms of civilization on lower. As one of Teutonic stock he believes he has a right to bid his country defeat the Slav in his attempt to pre-empt temperate Asia. As an Anglo-Saxon and a democrat his heart impels him to wish for the extension of democratic ideals over the earth. This was the substance of his argument. He fully recognizes all the perplexities and mistakes we are likely to meet and make in doing the task, and he wishes we could escape the task, but he sees no escape from racial and national duty.

The Year at Berkeley Temple

An advisory board has been formed during the year consisting of Moses Merrill and Amos L. Hathaway of the Old South Church; George F. Winch and Charles H. Rutan of Harvard Church, Brookline; A. C. Farley of the Auburndale Church; Andrew B. Cobb and H. A. Wilder of Eliot Church, Newton; and George E. Wales of First Church, Newton Center. The board will meet occasionally with the church officers and endeavor to keep their local churches in touch with Berkeley Temple's work. An orchestra now assists at the Sunday evening services and the congregations are large. A bazaar to be called "Fin de Siècle" will be held March 13-23, to raise funds to repair and redecorate the edifice.

The church has in its active membership representatives of twenty-eight different nationalities and this fact will be made a prominent feature. Various epochs of national history will be depicted in charge of those directly descended from participants therein. The members are enthusiastically at work on the details. Special attention is being given to the Friday evening prayer meetings. A half hour previous is spent in a social way and an orchestra assists during the meeting. An entire family of Syrians was recently admitted to the church. The Dorcasery has a large number of young

women enrolled in its evening classes. Other regular features of the church work are progressing as usual.

Instruction in Morals

At the meeting of the Massachusetts Moral Education Association in Legion of Honor Hall last Friday, a large attendance showed a gratifying interest. The topic concerned the moral instruction which has for its object purity of life.

The speakers in the symposium were the distinguished educators Prof. Alpheus Hyatt of Harvard, Professors Sedgwick and Barton of the Institute of Technology and Mr. Frederick Curtis of the Curtis School for Boys, Brookfield, Ct. The speakers demonstrated the special moral effect of the study of natural history, considered the ethics of college and institute training, and emphasized the importance of truth and confidence in the moral training of the home. Rev. Mary T. Whitney presided.

Missionary Life in Brazil

Rev. Marcus E. Carver of Manaos, Brazil, assisted by a native Brazilian, greatly interested the ministers Monday morning. For twelve years Mr. Carver has done non-sectarian independent work in the Amazon valley 1,000 miles from any Protestant mission. Out of an ignorant and superstitious people he has gathered a membership of 112. Bible readers, deacons and an evangelist aid him. The pressing needs of his field in contact with the opposition of Catholicism were clearly described.

The New England Genealogical Society

So great is the interest now in all matters pertaining to family history that this society, with headquarters in Boston, is rapidly gaining in membership, and its library is thronged daily with searchers, professional and amateur. Forty women were admitted to membership last year. At the annual election of officers last week Rev. Edward G. Porter of Ashmont was elected president—an admirable choice of one whose immense antiquarian lore and style as a writer enable him to serve the society admirably.

Social Service

At Perkins Hall last Friday evening Dr. Josiah Strong of New York told of the work of the League for Social Service, newly organized. He showed the need for bettering social conditions and told of the broad endeavor of the league to disseminate knowledge. Attractive leaflets are distributed through young people's societies and national and world organizations. A lecture bureau also provides speakers and lantern slides.

V. I. C. A. Round-Up

The past year of the Young Men's Christian Association has been one of the most successful in the history of the organization, creating greater financial responsibilities and also demanding larger facilities and room. The annual reports submitted at the meeting last week presented the increasing breadth of the work, and called for a large endowment to sustain it. Pres. Arthur Johnson and General Secretary Mehaffey officiated at the meeting.

To the list recently printed of American Board missionaries here on furlough should be added the names of Rev. W. W. Mead of Turkey and Rev. T. S. Smith of India, both of whom are available for addresses, though the latter's health is seriously impaired.

I do not mention these privations as if I considered them to be *sacrifices*, for I think that the word ought never to be applied to anything we can do for Him who came down "from heaven and died for us.—David Livingstone.

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THE HOME

Snow

White are the far-off plains, and white
The fading forests grow;
The wind dies out along the bight,
And denser still the snow,
A gathering weight on roof and tree,
Falls down scarce audibly.

The road before me smooths and fills
Apace, and all about
The fences dwindle, and the hills
Are blotted slowly out;
The naked trees loom spectrally
Into the dim white sky.

The meadows and far-sheeted streams
Lie still without a sound;
Like some soft minister of dreams
The snow-fall hoods me round;
In wood and water, earth and air,
A silence everywhere.

Save when at lonely intervals
Some farmer's sleigh, urged on,
With rustling runners and sharp bells,
Swings by me and is gone;
Or from the empty waste I hear
A sound remote and clear;

The barking of a dog, or call
To cattle, sharply pealed,
Borne echoing from some wayside stall
Or barnyard far afied;
Then all is silent, and the snow
Falls, settling soft and slow.

The evening deepens, and the gray
Folds closer earth and sky;
The world seems shrouded far away;
Its noises sleep, and I,
As secret as you buried stream,
Plod dumbly on and dream.

—Archibald Lampman.

In our clubs we frequently
go far afied to find sub-
jects of interest and study

A Hint for
Women's Clubs

and pass over those at our own doors. In the search for a novel feature or a speaker of reputation, home talent is ignored. Yet experience often proves that the programs which the club members arrange among themselves are the most popular and the most satisfactory to recall. The Weymouth Woman's Club is to be congratulated on a successful meeting this winter, having for its subject *Boys*. Seldom in the history of the organization has there been so large and enthusiastic an audience, although the speakers were all "home talent" and the subjects of a practical, everyday nature. The town librarian spoke on How to Interest Boys in Good Reading, a school teacher on A Boy's Sense of Honor. How to Interest Boys in Sunday School was the topic assigned to the minister's wife, while two mothers told How to Make Home Pleasant, and How to Make Boys Courteous. One of the young ladies gave a helpful talk on How a Sister Can Help a Brother and another found opportunity for a spirited and humorous address on Boys' Whims. The boys encountered in social settlement work received attention from a woman who had had experience at the Denison House, Boston. Another excellent paper had for its subject How a Mother Can Influence Her Boys at the Polls. Each paper was brief and concise; several were talked rather than read. We have given the program thus in detail because of its suggestiveness to other women's clubs.

If I Were a Girl Again

BY MARGARET E. SANGSTER

If I were a girl again! I am by no means sure that I would like to be again confronted with girlhood's problems, even if I could also have girlhood's opportunities to balance them. For it is very pleasant to live where one reaches out on either side, clasping cordial hands with youth and age, and finding the days full of beautiful happenings and crowded with congenial tasks, and it is a great gain to have ascertained one's limitations, a thing neither possible nor perhaps altogether desirable in girlhood.

But if, by some miracle, I could be again a girl, dowered with the insight which experience and observation have brought me in my maturity, I have a very definite conception of the sort of girl I would like to be, the sort of work I would like to do, the sort of thoughts I would like to think.

I should endeavor to live simply and unselfishly, to be sincere, to have high ideals. I should be especially tender and considerate of old and sick and sorrowful people, smoothing their pathway, giving them generously of the hope and cheer which were mine by right of youth; above all, bestowing upon them some of my time, not hurrying from the older ones because I found them tiresome or over-cautious or irritable, nor from the sick ones because they were petulant and unreasonable, nor from the sorrowful because their sunshine was eclipsed. God's gift of strength and courage had been given me, I should realize if I were again a girl, that I might sympathize in unstinted measure and in little, homely, practical ways with those who were handicapped in life's race, and needed encouragement, diversion, aid, or solace.

If I were a girl again, and could, even at the cost of much self-denial, take a college course, I would certainly do so. It might well be a question, however, whether, to accomplish this, I should insist upon or accept too large a sacrifice from my parents. That would be for my conscience to decide. College does a great deal more for a woman than simply to give her a diploma at the conclusion of a prescribed course of instruction. It rounds off her angles; it brings her into touch with girls from other States in the Union, and from other antecedent conditions of training than her own; it broadens her scope, and puts tools into her hand; it gives her intelligent appreciation of the best in art and life. For all her future days, whether she shall live quietly at home as wife and mother, as daughter and sister, or engage in some active career, it insures her in its alumnae association a circle of congenial acquaintances and a certain intangible *camaraderie*, which will give moral and spiritual support, alike in a New York apartment house, an orange grove in Florida, or a log cabin in Idaho.

If I were a girl again, and could not go to college, I would not fret nor be unhappy, but I would bravely take the next best thing, assured that there is culture attainable outside of college doors. And if, trusting God and doing my best, I put forth my hand to pluck the fruit of the tree of knowledge, as today God bids his children do, I should not try in vain. On every hand there would be helpers, in

books, in periodicals, in Chautauqua circles, in my church home with its friendships, in my Christian Endeavor Society—everywhere God's invisible angels would be ready to give me assistance at the right moment.

It might be, if I were a girl again, that I should find myself one of the large army of useful young women who are now indispensable in the great stirring world of business. As a saleswoman, as a stenographer, as a trained nurse, as a domestic in the kitchen, as a journalist, or an artist, as a professional or a working woman in any department, I should try to do a day's work for a day's wages, thinking less of the wages than of the work, and taking as my motto, "It is required of a steward that she be found faithful."

And if I were a girl today, I would feel that I did not stand alone, that I had relations to other girls all over the land and the world. A girl, used to ease and refinement and the culture of books and travel, I should be aware that I had laid upon me an obligation to serve those who had not my vantage ground, who struggled on in some hard and narrow lot, whose environment was that of poverty and ignorance, whose home was a bit of a cell in some crowded hive, without comfort or privacy, or outlook toward anything better. A college girl, I should acknowledge my debt to the intellectual discipline, the clearer vision given by my *alma mater*, by extending such loving help as I might to the working girl, whose school life had ended in her childish years. A Christian young woman in America, I should owe it to the Lord to whom I had yielded myself to establish by whatever influence I could his kingdom on this earth, and therefore I should put myself in direct communication with missionary effort, therefore I should do what I could to forward Christian work in foreign lands and in the homeland.

If I were a girl again, I should not underrate my power as a social factor, nor fail to see that my character was always impressing to their elevation or their debasement the men I met in everyday association. In business contact, and in society, in the home, in the community, if I were a girl, I should so live that no profane or impure word could be spoken in my presence, that young men knowing me should be allure to nobler living, that intemperance and Sabbath breaking should find no ally, no allowed license, by my passive toleration of these evils.

If I were a girl again, I would find my happiness where God has assigned me my avocation. I might be living in an obscure village; I would not pine for the city. I might be in the town; I would not weary myself in regrets that I could not see green fields. Girls do not always know that God never puts them anywhere without giving them just there a bit of a vineyard to cultivate for him. There is no spot however lonely where one may not light a candle for Jesus.

If I were again a girl, I would read my Bible and pray over it, not hastily nor perfunctorily, but every day of every week, till its blessed words were as remembered music, its blessed truths my continual inspiration, its blessed thoughts my own even as the breath of my life, so that I should be thinking along heavenly lines, and have the promises for my pillow at

night, and the orders from above for my watchword by day. If I were a girl again, I would desire, more than all else, to illustrate Christ in my daily living.

Simple Chemistry for the Housewife

BY S. MARIA ELLIOTT

Any room in the house may become at some time the housewife's laboratory. In it she performs both physical and chemical experiments, although she does not dignify them with scientific names. Whether the results of these experiments be helpful or harmful depends largely upon her knowledge of the properties and behavior of the materials acted upon and of the chemicals used. May the day soon dawn when the future mothers and housewives shall, in the school laboratories, become familiar with household chemistry and shall investigate the common phenomena involved in the varied interests of cook and laundress and scullery maid!

Most of the chemicals used in the household are comprised in the three groups, acids, alkalies, and solvents of grease. Perhaps the most useful of the acids is hydrochloric acid—the "muriatic acid" of the druggist. Its intelligent use means helpful service; its ignorant use means harm and waste. It is very volatile and should be kept in small quantity only, and in a bottle with a rubber or glass stopper. It is poisonous and should therefore be carefully labeled and put out of the reach of children. It should not be kept near metals. The chief use of hydrochloric acid is for the removal of iron compounds. Iron exposed to air and moisture forms with them a compound—iron rust—which is insoluble in water. A part of the hydrochloric acid will replace a part of the iron rust, making a soluble compound.

Spots of iron rust on white clothes are quickly removed by the use of this acid. Have ready three deep earthen dishes—the acid will affect injuriously tin or iron. Fill one of the dishes two-thirds full of boiling water. The others may have the same amount of tepid water. Make the water in the third dish strong with ammonia. Over the first dish stretch the stained portion. The steam will furnish the warmth and moisture which are necessary for chemical action. With a medicine dropper, a glass tube, or the stopper, let fall upon the stain a drop of the acid. It will change the color to a light yellow; as soon as this change is noted drop the cloth into the water. Repeat the process if one drop of acid is not sufficient. When the stain is gone rinse the cloth well in the clear water and finally immerse for a few minutes in the ammonia water. If the acid is not entirely removed, the fibers will be weakened, so it is necessary to neutralize its action by the use of ammonia.

This acid must not be used upon silk. Many colored cottons and linens are uninjured by its use. Lemon juice, salt and sunshine probably owe their efficacy to the formation of a little of this same acid. The direct use of the acid is quicker, simpler, surer and is not dependent upon sunshine.

This experiment illustrates a principle.

Acids are neutralized by alkalies, of which ammonia is a common example. The opposite is true—alkalies are neutralized by acids. If then spots are made by acids—lemon juice, strong vinegar, hydrochloric, oxalic or other acids—dilute ammonia should be applied. If colors are changed by alkalies, as certain browns and blues are turned by strong alkaline soaps or soap powders, they may be restored by a rinsing in dilute acetic acid. This is the acid of vinegar and vinegar may be used, although the impurities often present in it are liable to leave a stain. Spots made by nitric acid are not affected by any alkali.

The same principle should govern in cases of poisoning or of burns by these substances, while waiting "till the doctor comes." If caustic alkalies are swallowed, drink lemonade or vinegar and water; if they are dropped upon the skin, bathe the burned part in acidulated liquids. If poisonous acids are swallowed, drink immediately a strong solution of bicarbonate of soda, carbonate of magnesia or of lime, and for outward application bathe the affected part or cover it with a paste of these alkalies.

Many stains on white clothes, resembling iron rust, result from the use of bluings containing iron. Unless the soap—the alkali—is entirely removed from the fabrics, a deposit of iron from the bluing is left upon the cloth. This should be treated in all respects like iron rust. Where no bluing is used there is no danger of this troublesome yellow deposit.

Hydrochloric acid will take off the reddish-yellow deposits of iron from porcelain bathtubs or bowls. After using it the pipes beneath should be protected from its action by a thorough rinsing in clear water and lastly in a strong solution of washing soda. Opaque spots sometimes appear on the outside of windows, seemingly due to the combined action of water and certain gases in the air. A weak solution of hydrochloric acid may remove such spots.

Acids should not be used upon marble if one desires to retain the polish. Manufacturers use acids because they can repolish easily, but in the household this method is not suitable. When marble has been spotted by acids, scour with borax, cooking or washing soda, whiting, or the finest mineral soaps. Acids clean and give a quick polish to brass and copper, but if not thoroughly rubbed off, as they are not likely to be in joints, seams, hinges, etc., they act upon the metal, making poisonous compounds. The polish given by them is much less permanent than that given by sweet or olive oil with powdered rotten stone or with tripoli. A little turpentine mixed with the oil helps to remove the grease, thus lessening the necessary friction.

A useful liquid for the removal of stains from white goods, especially from table linen, is sold at the druggist's under the name of "javelle water." This may be made at home by dissolving one pound of washing soda with one quarter of a pound of "chloride of lime" in two quarts of boiling water. After thorough stirring the solution should be allowed to settle, the clear portion poured off and bottled for use, while the dregs may be used for scouring unfinished wood or for cleansing the waste pipes. The "chloride of lime"

as sold in cans has in it a powerful acid; therefore ammonia should always be used after javelle water or after the lime compound, which is a common bleaching agent.

This water may remove a tea, coffee, or coco stain which has been neglected and treated with soap. Slight growths of mildew are killed by it and with the addition of sunlight the stain may be bleached out. Mildew, which is a growing plant, will in time destroy the fiber upon which it feeds; thus a hole is made which some women think is worse than the stain. Javelle water dries the skin and is apt to make the finger nails brittle. To avoid these troubles, it is well to apply the water with a soft brush, like an old tooth-brush.

A half-truth is a dangerous possession; it is therefore well for the housewife to be cautious in her use of chemicals, unless she knows three things—the composition of the stain she wishes to remove, the properties of the chemical remedy and the nature of their united action.

The Boston Grasshopper

Old Faneuil Hall is undergoing reconstruction. It has been with some dismay that Bostonians have seen the floors ripped up, staircases torn down and the interior completely dismantled. Strange it is, also, to miss the familiar lantern belfry. It seems that it was necessary to strengthen the foundations and render the ancient building more secure from fire. But the historic hall will be restored to its original lines as far as possible and the cupola is to be replaced by another of steel in exact imitation of the old one. We are assured, also, that the curious weathervane, similar to that which Peter Faneuil had on his summer house, is in safe keeping and will be restored to its place among the winds.

Perhaps not every boy and girl knows that this weathervane is a gigantic gold grasshopper, that has looked down from his high perch on Faneuil Hall since 1742. Certain we are that its history is not very familiar. Originally the vane was of copper, but later it was gilded. Its maker, Shem Drowne, was a famous coppersmith and wood-carver, who made also the gilt rooster formerly on the Cockerel Church, Hanover Street, now on the steeple of the Shepherd Memorial Church, Cambridge; also the gilded Indian chief which stood on the cupola of the Province House and is today to be seen in the rooms of the Massachusetts Historical Society.

Once, many years ago, when the Faneuil Hall vane was down for repairs, a curious old document was found in a box within the grasshopper's body. It was a record of various accidents and repairs, purporting to be made by the great creature himself. This is what was legible:

To my Brethren &
Fellow Grasshoppers.
Fell in ye year 1753, Nov. 13 early in ye
morning, by a great Earthquake . . . by
my great old Master above.
Again like to have met with my Utter
Ruin by Fire, but hopping Timely from
my Publick Situation,
Came off with Broken bones & much
bruised, . . .
Cured and fixed . . .
Old Master's Son Thomas Drowne, June
28, 1768,
And though I will promise to . . .

Discharge my Office, yet I shall vary as
ye Wind.

The gaps in the narrative are rather tantalizing, but we are truly indebted to some wit for this odd historical record of a weathervane. Several other times has the huge insect—it is five and a half feet long—descended to earth, and each time are placed within his body copies of our daily papers, the city organization for that year and a variety of currency of the day. In 1889 the veteran was given new eyes, horns and two new feet. Soon after this visit to *terra firma* the *Wide Awake* published an article about the ancient vane together with some appropriate verses, which we quote in part:

The sky is blue; the sea is bright; the sunny
day is long;
I swing upon my lofty perch, and sing my
summer song.
The changing crowds upon the streets are
rushing to and fro;
They see no sky or sea or sun; their thoughts
are all below.

My cousins in the flowery fields that in the
country lie,
All say, "You are a vane, vane thing, a creature
lifted high.
You feel yourself above us all, as everybody
knows;
You're praised so much your head is turned
with every wind that blows.

"You rest on famous Faneuil Hall, and think
you're true and bold;
You're nothing but a copperhead, although
you seem pure gold.
You turn around and look around, on sea and
then on shore;
No wonder you're a vain, vain thing; you're
stuffed with Boston lore."

My country cousins, think awhile; a hundred
years ago,
And forty more, I sat up here, and watched
the streets below.
It was a little country town; a narrow piece
of land;
The swelling sea came close each day and
broke on either hand.

Through all the changing century I've seen
the city grow;
The sea went out; the sands came in; the
hills were leveled low.
The cows upon the Common and the gardens
in the town,
Long years ago were banished far, with all
the 'hoppers brown.

I've heard heroic hearts send out, in peril and
in peace,
Their thunders o'er the sea of thought, whose
waves shall never cease.
The echoes of eloquence, the stirrings of
the soul,
Are heard afar from sea to sea and felt from
pole to pole.

What wonder then if I am vain? on Faneuil
Hall I rest.
The North Wind and the South Wind too, the
East Wind and the West,
Have sung me songs of fairer lands, but I for-
get them all;
I am content to ever stay on famous Faneuil
Hall.

No education would be worth a jot that re-
sulted in a loss of manliness and lightness of
heart. So long as there is joy in the child's
face, ardor and enthusiasm in his game, so
long as happiness accompanies most of his
impressions, there is nothing to fear. Short
moments of self-subjugation quickly followed
by new interests and new joys do not dis-
hearten.—*Pestalozzi*.

Closet and Altar

*Set a watch, O Lord, before my mouth;
keep the door of my lips.*

Unpremeditated speech is the heart's overflow. "Out of the fullness of the heart the mouth speaketh." But true Christian hearts are like great mountain lakes, into which the brooks may flow turbid, with clay and sand, but from whose pure depths the water pours forth clear and beautiful for the blessing of the earth. We cannot wholly shut our ears to the incoming of the world's complaint and folly, but we can so live in faith that the overflow of speech shall reflect only the glory of God.

Offenses of the tongue are thought so little of by mankind in general that he who is strict with himself here will be strict with himself, we may be sure, in all departments of duty. If he thinks gravely of wrong words, he cannot think lightly of wrong actions.—*Dean Goulburn*.

Christ is a listener when we speak,
He hears the lightest word we use;
He grieves to hear us scorn the weak,
Accept the wrong, the good refuse.

He smiles to share the children's mirth,
And quiet talk of loving friends—
The care that guards another's worth,
Or simple skill that truth defends.

O listening Christ! give hourly grace
To keep us when temptations come
In meetings of the market place,
Or the sweet liberty of home;

That we may serve and please thee still
And speak as thou wouldest choose to hear;
With patient kindness of will,
With cheerful faith and holy fear.

O Lord, in whom is the truth, help us,
we entreat thee, to speak the truth in
love, to hate a lie, to eschew exaggeration,
inaccuracy, affectation.—*Christina
G. Rossetti*.

Speaking the truth is not enough. It
may be spoken in unkindness, as when an
enemy reproaches us for sin. But speaking
the truth in love is at once the safe-
guard and the promise of our Christian
fellowship. Love shuts malice out and
opens wide the door for service.

Even the tones of a Christian's voice
ought to bear witness by their cheerfulness.

Almighty God, help us to put away
all bitterness and wrath and evil speak-
ing, with all malice. May we possess
our souls in patience, however we are
tempted and provoked, and not be over-
come with evil, but overcome evil with
good. Enable us, O God of patience, to
bear one another's burdens, and to for-
bear one another in love. O, teach and
help us all to live in peace and to love in
truth, following peace with all men and
walking in love, as Christ loved us, of
whom let us learn such meekness and
lowliness of heart that in him we may
find rest for our souls. Subdue all bitter-
resentments in our minds, and let
the law of kindness be in our tongue.
Make us so gentle and peaceable that
we may be followers of thee as dear
children, that thou, the God of peace,
mayest dwell with us forevermore.
Amen.

Some Interesting Programs

Three or four programs for entertainments or
for study have come to our desk and seem to us
worth publishing as suggestions. They may
also call forth others from women's clubs and
classes, mothers' organizations or literary cir-
cles. Here are the subjects of a series of par-
ents' conferences held, if plans were carried
out, in the high school, Jamestown, N. Y.:

"Do" versus "Don't."

The Child's Honest Question.

Art in the Home.

The Santa Claus Fever.

Dependence versus Self-Reliance.

My Children's Companions.

Non-Obedience and Dawdling.

Children's Imaginings and Untruthfulness.

Habit and the Physical Basis of Character.

The Child's Innate Love of Nature.

The program of classes for employers at the
Boston School of Housekeeping will, perhaps,
be helpful to other gatherings of students in
domestic science:

How to Build a House: (a) By a Sanitary Engineer; (b) by an Architect.

How to Equip a House: (a) By an Artist; (b) by a Practical Housekeeper.

Food in Relation to True Economics.

Economic Buying and Domestic Bookkeeping.

The House as a Unit of Health.

Division of Income in Household Expenditure.

Domestic Service: Its Past, Present and Future.

The Responsibility of the Employer.

Domestic Service as a Trade, or the Wage-earner's Point of View.

Domestic Service in its Relation to the Present Industrial Situation.

Another interesting arrangement of topics is
found on the program of the Ladies' Society of
the Plymouth Church, Lansing, Mich.:

September.

Summer Experiences: (a) At Home; (b) abroad.
Paper, Mercy Warren.

October.

The Political Outlook.

Woman's Influence in Politics.

Reading from "Bigelow Papers."

November.

Thanksgiving Customs.

Our Forgotten Foremothers.

Anecdotes of Colonial Times.

December.

Loan Exhibition of Madonnas.

Reading, "Virgin Mary to Child Jesus."

Paper, Madonnas.

Christmas Music.

January.

Good Housekeeping: Essentials and Non-Essentials.

The New England Housewife and her Dutch Prototype.

Home-Making.

February.

Recital The Story of Washington's Life.

Description, A Day at Mt. Vernon.

Quotations About Washington.

Patriotic Music.

March.

Denominational Afternoon:

Papers on the distinguishing characteristics of seven denominations.

A spelling contest on the Books of the Bible.

Sacred Music.

April.

Review of "The Children of the Future."

Bright Sayings of Children.

The Kindergarten in Theory and Practice.

Lullaby Songs.

May.

Paper, The American Public School compared with the French and English Systems.

Discussion, What Can Women Do for the Schools?

Discussion, Use and Abuse of the Commencement Season.

Musical circles may like to know of the
songs and composers selected for a charming
Shakesperian Song Recital which we attended.
Here is the program:

Bid Me Discourse,

Who Is Sylvia?

Blow, Blow Thou Winter Wind,

It Was a Lover and His Lass,

O, Mistress Mine,

Sigh No More, Ladies,

Come Away, Death,

I Know a Bank,

Where the Bee Sucks,

Orpheus with his Lute,

When Iicles Hang by the Wall,

Hark, Hark the Lark,

Dr. Arne.
Schubert.

Dr. Arne.
Morley.

Parker.
Parker.

Stevens.
Henschel.

Parker.
Sullivan.

Parker.
Poole.

Poole.
Schubert.

He who loves with purity considers not the
gift of the lover, but the love of the giver.—
Thomas à Kempis.

The Conversation Corner

ARE these Cornerers? That will be your first question, I know. Yes, they are, and, I venture to say, the oldest and the youngest of the unknown thousands whom we call our members. Both have certificates of membership, and the older one has written me repeatedly. I will introduce him first.

When Mary D., our Illinois correspondent in the Corner of Dec. 29, referred to him I remembered his letters of two years ago and sent him congratulations. He returned his photograph, taken at the time of his one hundredth birthday, in May, 1898. He lives in Windham, Vt., which, as you will see on your map, is in the hill country between the Connecticut River and the Green Mountains, in the southern part of the State. His father came to Vermont from Thompson, Ct., in 1796, but I do not suppose our member there, Herbert C., remembers him! He was born in Guilford, Vt., adjoining the Massachusetts line, and I remember the old stage road—and the old stage—which used to run by his birthplace near "Algiers." He has been "a farmer, a town officer, an abolitionist, whig and republican, and useful in church and state"—all this like other good, old-time, New England folk. When a young man he used to walk from Vermont to Boston and work at brick-making in the summer and then return home. He participated in the reception of Lafayette in 1824. I asked him to tell us something about that, and this is a part of his letter:

... It took me three days to walk from Vermont to Boston. When I got tired I put up at the first tavern I came to. I worked in Charlestown, at the brickyard of Charles Tufts, the founder of Tufts College. I was in the Charlestown company of militia. ... The first I saw of Lafayette he was coming out of the State House, arm in arm with Governor Brooks. The governor had a life-guard of about thirty men; they wore short, yellow deerskin breeches, long stockings, knee and shoe buckles and dark coats. They marched down to the marquee on the common, to the center of the division that turned out to honor him. Then he mounted a horse and reviewed the troops, said to be 10,000 strong; then they all took dinner on the common, Lafayette, Governor Brooks and all the troops. After dinner the troops were put in motion, and after they were done exercising Lafayette went to a house on a corner of Beacon Street that was made ready for him, and received all the commissioned officers and shook hands with them. I should think he was about six feet tall, spare in flesh, red hair and beard, and wore a wig. ... With kind remembrance as the oldest Cornerer, GARDNER UPHAM.

Mr. Upham has voted at every presidential election since he was twenty-one years old; can you tell who was the first president he voted for, and at how many such elections he has voted? We all send him our greetings and hope that he will vote for still another president. (When?) If he should see the next century he would be one of the few men in the world who have lived in three centuries! Now for our youngest member. Stop here, look at his picture and "guess" how old he is. Well, within one month of the time the Vermont member had his one hundredth birthday, this little fellow had his first birthday, that is, was one year old. Instead of being two years old, or more, as you might think, he was at the taking of this picture about one year and a quarter.

He lives in Chicago and on the disinterested authority of a Congregational minister (his grandfather) is

an unusually bright and intelligent boy, perfect in form and very strong and healthy. He

to Canada over the "underground railroad," a station of which was supposed to be at Oberlin.

F. M. S. K.

And rightly "supposed," I am sure! It must be difficult for comparatively young persons like this correspondent to realize that, within the easy memory of those who are by no means old, black men, often accompanied by their wives and children, secretly fled through the Northern States with the hope of reaching the free air of Canada, and that Christian people who fed them or helped them on their way were liable to imprisonment and fines. My own memory holds one interesting incident which occurred no longer ago than 1859—dear me, that is forty years!—but I will not tell it now.

WEST BRATTLEBORO, Vt.

Dear Mr. Martin: I received the certificate of membership and your letter; thank you very much. You asked if the "Brattleboro Academy" was still going on. It is and I am in my second year there. The building in which your father went was turned into a tenement house years ago and has been burned. Yes, West River and Whetstone Brook are still running on, the latter in plain sight of our house. If you ever come to Brattleboro, come and see us. With love to you and all the Cornerers,

GEORGE H.

is fed scientifically and put through daily massages and gymnastics. He will read the Corner when he is two years old!

We are glad to have such a young athlete in our "associate membership" and shall expect to hear from him early in the twentieth century.

NO. ATTLEBORO, MASS.

Mr. Martin; Dear Sir: Your comments upon Eleanor H.'s letter in Dec 29 [about the anti-slavery people in Ohio] recall a year I



OUR OLDEST CORNERER—100 YEARS OLD



OUR YOUNGEST CORNERER—HOW YOUNG?

spent on the Western Reserve as a teacher—which of course shows I am far too old to be a Cornerer. [O, no—think of Mr. Upham!] —**MR. M.** The gentleman with whom I boarded at Wellington used to show among his treasures a faded photograph of himself, with twenty or thirty others, standing in a row before the wall of a jail in Cleveland, where they were imprisoned for a short time on a charge of aiding slaves in their escape

George could ride on his wheel—if he has one—in less than an hour to where "our oldest Cornerer" was born 100 years ago!

DANBURY, N. H.

Mr. Martin; Dear Sir: ... I am trying to get a collection of stamps. Could you tell me where I could get some foreign stamps and some that were first printed in the United States?

GRACE E.

I can tell you where a number of young collectors, one after another, got foreign stamps yesterday—in my library. One boy was born in Scotland, but the others represented the large island west of the Irish Sea. On inquiry I found that the school superintendent had encouraged them to make collections and had sent them to me! A Nebraska boy writes me that he has 600 duplicates "at a very low price." Of course I cannot advertise dealers, but I will hand George Washington his address for you. There are lots of Cornerers who will exchange with you. If you have a thousand dollars or so to spare I can advise you as to purchase of the first United States stamps!

HORNELLSVILLE, N. Y.

Dear Mr. Martin: I have fifty-six cents in my bank, and I will soon have a dollar. We had a fine crop of tomatoes. I will come to see you some time, and you come to see me.

KENNETH B.

I remember when I had forty-eight cents in my little wooden "chest," and my father encouraged me to think I should soon have a half-dollar. It is a good thing for boys to save some of their pennies—they will have enough by and by for a bicycle or a kodak, and that is far better than to spend them all for candy and other unnecessary things. I remember that one of my Sunday school teachers—from whom I have just heard after a silence of thirty years—used to tell us boys that "the accumulation of property was one of the prime virtues." Of course, he meant that we must get it honestly and use it rightly!

Mrs. Martin

19 January 1890

What Is Jesus Christ to the Soul*

By Dr. A. E. Dunning

Let us keep in mind why this incident is told. A woman, of a despised race and of ill repute, found a new life and entered into the kingdom of God through meeting Jesus Christ and being persuaded that he was the Son of God. This is written "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

Jacob's well is in one of the most beautiful places in Palestine. It is just east of the entrance into the pass between the two mountains, Ebal and Gerizim. It is in the midst of well-watered and cultivated fields. Toward sunset of a December day Jesus and his disciples came on foot along the path from the neighborhood of the ancient Shiloh. The walk had been long. Jesus was very tired and hungry. He sat down wearily on the stone curb of the well, and his disciples hurried on to Shechem to buy some food for him. While he sat waiting the woman came with her pitcher and line to draw water. What happened then shows us:

1. Christ needs our service. That evening he was thirsty and wanted water. He appealed to the woman to give him what he needed, though she was a stranger and a Samaritan. He spoke to what was best in her, conquered her prejudice and won her to do far more than he had asked.

The Son of God needs us to fulfill his mission. He needs the help of men and women who have fallen as low as this Samaritan woman. The Jew despised Samaritans. He looked on unchaste women with scorn, and considered it pollution to be touched by such a person. Jesus was a Jew. He was also the ideal man. His mission was and is to save the lost. And as he then, tired and thirsty, needed and sought the ministry of this Samaritan outcast, so, for the fulfillment of the mission on which his heart is set, he needs the help of the bad and good. His message is to your soul and mine. The Son of God leans on you for aid. His work is one in which every man who has any love for mankind is interested. There is a personal note in his "Come, follow me," which goes to the heart. Every service to which we find ourselves called to benefit another in order to make Jesus known as a Saviour is help given to him. He is saying daily to every one of us, as in his weariness he said that evening to the Samaritan woman, "Give me to drink." And when we have answered it, if we listen with spiritual ear, we shall hear him saying, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." This is what Jesus Christ is to every soul.

2. Christ awakens needs. The woman standing by the well seemed conscious only of physical needs. She was often thirsty. She often tired of the hot and dusty, or the cold and muddy, journey to and fro between the village and the well.

But as soon as Jesus had awakened the woman's higher needs, she forgot the lower ones. She left her water-pot and walked back to the town unconscious of the condition of the path. What had changed her feelings? She had suddenly come to realize a thirst far deeper than the physical. She had begun to want to be good, to reverence some one greater than Father Jacob, to know God. Often Jesus awakened deeper needs in those who saw him without directly appealing to them. His doing this appears incidentally here and there in the gospels. When he had helped Peter to catch the biggest haul of fish he had ever got, the impetuous disciple threw himself at his Master's feet confessing a sense of sin and need of forgiveness he had not felt before. When he sat at Simon's table, a harlot came and bowed over his feet with penitent tears called forth by no rebuke from him except her

*The Sunday School Lesson for Jan. 29. Text, John 4: 1-42.

own sense of his pure manhood. He did not tell the Samaritan woman that she was a sinner. He only stated a great ugly fact in her life, that she was living with a man who was not her husband. But he so stated it that by a true and subtle instinct she felt that he was her friend. His soul spoke to hers, and she met his kind look with answering discernment. She had begun to know Jesus. "Sir," she said, "I perceive that thou art a prophet."

The Son of God speaks to every soul that will listen to him, and his words stir its depths. Read the gospels thoughtfully and you will hear him speak. Dwell on his words and your soul will turn to him with questions. You will hear him saying, "The water that I shall give him shall become in him a well of water springing up into eternal life." If you will let what is best in you speak to him, you will find yourself saying, "Sir, give me this water." You want what Jesus Christ offers to the soul. It is the peace which the world cannot give nor take away. It comes only to those who have felt what sin is, have abandoned sin, have known forgiveness, have seen in Christ what they want to be.

3. Christ satisfies the needs he awakens. As soon as the woman discovered that Jesus was a prophet and her friend, she opened her heart to him. Perplexed by conflicting views of men about God, she had been groping in the darkness in vain to find him. The Jews preached that he was to be found only in the temple at Jerusalem. The priests of her people declared that he was only to be found in Mount Gerizim. She had not found him anywhere, and she had become a confessed adulteress. Perhaps she was at that moment hardly aware of the earnestness of her half spoken question, Where is God, that I may find him?

Many are asking that question and have heard such conflicting answers that they have almost lost interest in it. Perhaps you are one of these. Turn, then, from disputing preachers and warring creeds. Take Christ's words and ask him, alone, the great question. You will surely get an answer. There is not in all history a more encouraging incident than this now before us. Jesus declared the spiritual nature of Christian worship, the Christian idea of God omnipresent and the Father of our spirits, and his own mission as the Messiah to reveal that Father to a sinning woman who had just refused him a common courtesy. He revealed all this by so turning her spirit to him who is a spirit that her newly awakened soul responded as a trusting child would to his gracious words. You can have such an experience if you will. Jesus Christ stirs to its debts the soul that turns to him and satisfies its thirst by a well of water springing up unto eternal life. Try it now.

4. Christ owes much to those who serve him. Read this whole chapter if you would get an all round vision of Jesus Christ. He was thirsty. But the woman did not give him water. He was tired and hungry to exhaustion. But when the disciples came with food he astonished them by his indifference to it. "I have meat to eat that ye know not." The woman's soul touching the soul of Christ had made her forget her pitcher and her errand to the well. The soul of Christ touching hers had awakened a joy at having won her to a holy life which banished his weariness, hunger and thirst. To gain a soul to the service of God as a missionary in his new kingdom was better than food or drink. He looked exultant to the future. It seemed to him that the way was already open for the fruits of the gospel to appear everywhere, just as white fields invite, not seed sowing, but the sickle.

To reap such fields for Jesus Christ is to add to the joy for which he endured the cross. It is to give added wealth to the life of the Son of God. You can do this. To have his

spirit, his wisdom, love and tact, and to win hearers as he won the Samaritan woman—this is a work which angels covet and which makes men and women above angels. This is something which those who possess will want others to have also. "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

I am taught never to be disappointed, but to praise—Bishop Hannington.



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LITERATURE

BOOK REVIEWS

DR. JOHN STOUGHTON

Such a life as that of the subject of this volume is worthy of a more elaborate biography, yet this work, by Dr. Stoughton's daughter, Mrs. Georgina King Lewis, is fine example of reverent and discriminating work. It affords a well-proportioned and speaking picture of its subject. Dr. Stoughton is best known in America as the leading English historian of Congregationalism, but is equally famous in England as preacher, pastor and professor. He was at once one of the ablest and most lovable men of his generation. He was distinguished for a largeness of mind which qualified him exceptionally for the work of the historian. Positive, and upon occasion assertive of his own convictions, he was pre-eminently catholic and conciliatory in disposition. No other Nonconformist has ever won a more frank and cordial recognition by the Church of England, or numbered more loyal friends among its clergy from the highest to the lowest, or among the authorities of other branches of the Christian Church.

He was pastor at Windsor from 1832, and perhaps a little earlier, to 1843, and then was called to the church in Kensington, London, where he ministered until 1875. His two pastorate, although differing greatly in their conditions, were alike in respect to the pre-eminent success of his work. He was a simple but plain and impressive preacher, commanding the continued attention of cultivated minds and taking easily a foremost place among national leaders of Congregationalism in the pulpit, although at the same time his sermons were equally agreeable and beneficial to the humblest and plainest people. He was one of the most untiring and devoted of pastors, and yet found time for a very large amount of lecturing, preaching and other miscellaneous professional work beyond the bounds of his own parish, as well as for the thorough study and the conspicuously successful narration of English ecclesiastical history. His writings have been conceded from the first a prominent place among the classics of their department in literature. He was president of the Congregational Union of England and Wales in 1856. He was an extensive traveler and made many friends in foreign lands. He visited America in connection with the meeting of the Evangelical Alliance in 1873, in company with his most intimate and beloved friend, Rev. Joshua Garrison. Honors of many sorts, fittingly bestowed but always most modestly received, crowned his long and useful life.

The strongest impression left by the book is that of the unusual loveliness and spirituality of Dr. Stoughton's character, which excelled in gentleness and beauty without lacking in vigor or efficiency. The next most powerful impression is one so often left by the career of such a man—that of indefatigable industry and immense usefulness, yet without worry or strain. One is reminded again, as he reads, that the quiet men are apt to be those who move the world most powerfully, and that modesty, when joined with true ability, rarely fails to meet its reward. The many friends of Dr. Stoughton in America will read with great pleasure this charming volume, which in every respect is a credit to the author, and it must have a much wider and equally heartfelt welcome in England. The only correction which we see to be needed is of the impression which is left on page 132—that Dr. Stoughton's visit at Pilgrim Hall in Plymouth was a part of his visit to Sleepy Hollow, as though they were near by. They are quite different places, at least 100 miles apart. [Hodder & Stoughton. 88 cents.]

DR. GREEN'S OLD TESTAMENT INTRODUCTION

The sub-title, the Canon, implies the promise of one or more future volumes, to take up

the second main division of General Introduction, as the author defines the term, namely, the History and Criticism of the Text. The absence of an index to this volume, though unfortunate in itself, serves to strengthen that implication. It is pleasant to see that Dr. Green no longer speaks of his radical opponents as "divisive critics"; but he surrenders more than is meet in passing to the opposite extreme and calling them simply "the critics," as though the name belonged to them alone. Sound criticism is conservative as well as radical, constructive as well as destructive; the Church of Christ is broad enough to include both schools. Its growth in tolerance during the last half-century is registered in this book by the shock we feel on reading, as a quotation from Dr. J. A. Alexander, the remark about De Wette, "one of the most eminent of living German theologians"; "his views, however, of inspiration are completely infidel."

Critics of all schools will be glad to have Dr. Green's compact presentation of one possible theory of the canon, the theory which is taught at Princeton and was taught in all American seminaries a generation or two ago. We have met nowhere a clearer statement of the chief point at issue than on page 26 of this work: "The books of the Old Testament were written with the design of being held sacred and divinely authoritative." The context shows that this relates to a conscious design on the part of the human authors themselves. So again at page 35: "Those books, and those only, were accepted as the divine standards of their faith and regulative of their conduct which were written for this definite purpose by those whom they believed to be inspired of God. It was this which made them canonical."

Neither for the Old Testament nor the New should this thesis be now considered a test of orthodoxy. The author will find it hard to convince the great body of those who have kept abreast of recent theological thought that when Paul wrote his warm-hearted letter to Philemon he set himself to instruct the church in all ages; and that the like was true when Isaiah denounced Shebna and when the author of the 137th Psalm uttered his woes against Babylon. It is easier to believe that the one difference of the Bible from all other books lies in the intent of the divine Author, who hath made it to differ.

Dr. Green is to be commended for giving so frankly and fully the views which he opposes in the language of their advocates. He has a keen eye for the weak points in the armor of "the critics"; he is often better at attack than defense. For instance, the retort upon Wildboer [pp. 153, 154] is capital both in spirit and logic, and the answer to Driver [p. 73] is worth attention; but the attempted parallel on page 148 between Jude's citation of Enoch and Paul's of Aratus is decidedly unfair. On Dr. Green's principles he should hold that Jude certifies to the fact that Enoch prophesied in those words; to speak of an inference from Genesis is pure rationalism. The statement on page 117: "Proverbs, as is expressly stated [25: 1], was completed in the reign of Hezekiah," is quite unwarranted; no such statement is made, and no one knows the age of chapters 30, 31. On the next page the reference to the Maccabees is plainly at variance with the argument at the close of the paragraph.

We have observed a few slight errors of the press, as in the notes on pages 194, 195, but in general the book is very well printed. [Charles Scribner's Sons. \$1.50.]

RELIGIOUS

Dr. W. M. Ramsay has written a new work entitled *Was Christ Born at Bethlehem?* [G. P. Putnam's Sons. \$1.75]. It is a study of the credibility of St. Luke, and it takes account of the views of the destructive school of critics, showing how little basis they have to stand upon in relation to Luke's writings, and demonstrating, if not with absolute conclusiveness, nevertheless with a very large balance of probability, that Luke was a trust-

worthy historian and fully worthy of credence. Most of the work, after several preliminary chapters on the importance of the problem, is devoted to the questions raised by Luke's account of the enrollment—on which Luke's statements have been used as an argument against his trustworthiness. Dr. Ramsay shows that it is more than probable that there was an enrollment of the Jews by households in the time of Quirinius, exactly as Luke has stated, and the ingenuity, as well as the frankness, with which he demonstrates this probability are worthy of high praise. Two or three other kindred questions receive brief notice, and specimens of the documents cited are furnished in an appendix. The work is one of which students of Biblical criticism will need to take account. It is absolutely candid and straightforward, thorough and discriminating, and courteous to other scholars whose conclusions it sees most reason to condemn. It is a fine piece of work.

The Wondrous Cross and Other Sermons [W. B. Ketcham. \$1.50] is a fourth volume of discourses by Rev. D. J. Burrell, D. D., in which sturdy thought is so permeated with spiritual earnestness and so directed to practical uses that a strong hold upon the reader is readily gained and easily maintained. The volume is much more readable than most volumes of sermons.

Bible Stories in Bible Language [D. Appleton & Co. \$1.00], by E. T. Potter, was first published nearly forty years ago and is reissued because it has made a place for itself in many homes and cannot fail to continue to exercise its helpful influence and to receive, as heretofore, a hearty welcome. The Biblical language is used throughout, and the younger children will enjoy it and will be trained by it to read the Bible itself. It is in tasteful form and is illustrated, and Bishop Potter of New York has furnished the introduction.

Volumes VII. and VIII. of the *Critical Review* [Charles Scribner's Sons. Imported. Each \$2.00] contain the issues of that able magazine for 1897 and 1898. It is a work for theologians and philosophical experts, embodying contributions upon the weightiest themes written in the most profound and masterly fashion. Its book reviews continue to be an important feature, and they are elaborate, learned and bear the signatures of their authors. The two volumes embody studies of the leading theological and philanthropical productions of the two years in a compact form and a masterly quality of workmanship, which render them of the highest value to ministers, theological professors and students.

The fifteenth volume of the *Converted Catholic* [J. A. O'Connor. \$1.25] includes the numbers for the current year. The editor is a converted priest, who is now a minister of the gospel in New York, and who has been the means, it is stated, of leading not less than sixty Roman Catholic priests to become Protestants. The work is miscellaneous but interesting and valuable and seems to be doing good service in the work of enlightening the Roman Catholic population and promoting the interests of Protestant truth.

STORIES

Three stories lie before us which deal with the earthly career of Christ. One is *The Son of Perdition* [H. S. Stone & Co.], by Dr. W. A. Hammond. It is a dramatic and remarkably able study of the character and career of Judas, taking liberties, of course, so far as to invent a great deal, but not beyond what is permissible, and bringing into prominence many of the foremost disciples and other companions of our Lord, notably Mary Magdalene. It is a fine piece of work as a novel, barring an occasional slip such as that which describes Judas on one page as having hair of a golden hue, a beard of the same color as his hair, but somewhat lighter, and eyes dark blue, and on another page as having black hair and eyes. The author's conception of

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the character of Judas is striking, but hardly will be generally approved, although it is of deep interest. It is that of a man foreordained to be the betrayer, having in him much of nobility in spite of being stained by almost every vice of which human nature is capable, and as having been forgiven and redeemed at last, partly because of his effort to atone for his sins by suicide. It is a fantastic conception and lacks consistency. The characteristics of the time have been carefully studied and the author has succeeded in reproducing them very well, and certainly has written an able and engrossing story. Moreover, it is thoroughly reverent in its spiritual tone.

Another in *The New God* [Harper & Bros. \$1.25], translated from the German of Richard Voss, by Mary A. Robins. It describes the Rome of Tiberias, and the search of one who had been high in the pagan priesthood for a true God. It makes free use of the legend of Veronica and her handkerchief, and in various ways departs from fact and even probability, but it, too, is a reverent and ennobling story, although it contains some vivid pictures of the abandoned customs of the period. We should like it better, however, if it were written in a less nervous and tense style. Many of its descriptive passages are overwrought.

The Roman's Story [A. I. Bradley & Co. \$1.75], by S. M. Burnham, is the third. This is the narrative of an assumed Roman officer familiar with the story of Christ, which he describes in a sympathetic and intelligent fashion. The book follows the Biblical narrative with great closeness, and is not so much a story as a conversational exposition of the life of Christ. It is interesting, but hardly engrossing, but it has many fine illustrations taken from the works of great artists.

Rembrandt, a Romance of Holland [Charles Scribner's Sons. \$1.50], by W. C. Larned, is a successful attempt to describe the career of the great painter in the form of a story. It makes very real the life of the Holland of Rembrandt's time and it weaves the chief facts in his history into a pleasant and instructive narrative. Possibly it does somewhat more than justice to the noble side of his nature, and it is not to be assumed that absorption in the pursuit of art is a sufficient excuse for the neglect of moral obligations. Nevertheless, little fault can be found with the story, which is one of the most successful of its sort which we have seen.

The Christmas Books of Mr. M. A. Titmarsh, Etc. [\$1.75], continues the biographical edition of Thackeray's works which the Harpers are issuing in the familiar type and binding and with the usual abundant and ridiculous yet fascinating illustrations.

MISCELLANEOUS

Students of American history will find in Mr. H. J. Ford's new book, *The Rise and Growth of American Politics* [Macmillan Co. \$1.50], a valuable sketch of our constitutional development. It is not pretentious in any sense, but is a study, first, of colonial methods, the political conceptions of the founders of our country and the way in which these were put into practical form, and then of the development of our modern political institutions and customs out of these beginnings. The author is a thorough student and a successful narrator, and he has done good service in explaining the practical and inevitable course of progress which has resulted in the institutions which we now possess. The last chapter deals with the tendencies and prospects of American politics. It is of interest to observe that the author is confident that our future is substantially safe. He is not an optimist and does not draw a highly colored picture, but, like every student of our past history, he believes that the depth of the mire out of which we have come was such, and the success, on the whole, with which we have pulled ourselves out of it has been such, that even the terrible evils which now threaten our future, although they are not to be belittled,

need not dishearten us. Mr. Ford is a strong believer in political parties, holding that the independent in politics throws away his opportunity in large measure and weakens his influence.

The first of the two volumes of the revised and enlarged edition of Herbert Spencer's *The Principles of Biology* [D. Appleton & Co. \$2.00] has been published. The author offers this as the final edition. What he said originally about vital changes of matter he has supplemented by a chapter on Metabolism. He has added a chapter about the dynamic element of life, and additions in regard to structure, cell life, genesis, heredity, etc., are supplied. Recent criticisms and hypotheses are considered, and much has been done in the way of mere revision. The outcome is a work setting the author right with the public, in that it tells them exactly what and how much he does continue to hold, as compared with his earliest statements, many of which he frankly acknowledges need to be modified. The scientific world, and many who are not identified with it, will value the volume highly.

MORE JANUARY MAGAZINES

A portrait of the late General Garcia is the frontispiece of the *American Monthly Review of Reviews*. Its most important article is that on Nicholas II. of Russia and His Peace Rescript, by Mr. W. T. Stead. One may not have much confidence in Mr. Stead's wisdom, but he certainly writes a graphic and interesting paper. Laura C. Dennis describes briefly but entertainingly a Great American Sculptor, not yet as widely known as he doubtless will be, George Grey Barnard. There is a paper about General Garcia, by George Reno, and Margherita A. Hamm tells of the work of the Red Cross in the Spanish War. Henry MacFarland writes about our diplomacy, and Prof. H. P. Judson about our Federal Constitution and the government of tropical territories, each with reference to recent events. Professor Judson concludes that the power to acquire territory is in our Constitution and that territory annexed need not necessarily be destined for Statehood. The inhabitants of such territory do not necessarily become citizens of the United States. And there is no obligation upon Congress to lay taxes upon such territory in the same manner as upon States. The characteristic departments of the magazine, summaries of leading articles of the month, notes of various periodicals and the reproductions of current caricatures are well filled, and the portraits of the month are all good except Dr. Lyman Abbott's, which probably few would recognize without the name.

The Forum presents its usual variety of able papers by expert authors. Brig.-Gen. H. C. Corbin, U. S. A., assumes that we are to have a larger army, and explains the need of one. The general spirit of his paper is excellent, but such a statement as the one that "we have never yet lowered our flag to an enemy" needs qualification. Probably what he meant is that we have never been defeated in a war. Sir Charles Dilke furnishes a paper on the future relations of Great Britain and the United States, emphasizing the progress which has been made toward a mutual good understanding. Mr. G. E. Hill, private secretary to the late Col. G. Waring, Jr., writes suggestively about the sanitation of Havana and Colonel Waring's views of the subject. Prof. F. G. Peabody commends the Norwegian plan of handling the liquor question, and points out that, in the recent effort to introduce it in Massachusetts, the saloon recognized the fact that its very life was at stake. Prof. F. B. Blackmar describes San Francisco's new charter and its hopeful influence in the promotion of good government. Northerners will read Mr. H. L. West's paper on the Race War in North Carolina with profound interest. The problem of the relations of whites and blacks has reached the critical stage in that State. Prof. Julia E. Bulkley makes useful suggestions in her article on Social Ethics in the Schools, and a

sociological paper of considerable value is Mr. B. C. Mathews's *A Study in Nativities*. Dr. H. W. Mable also furnishes a paper on American Literature and American Nationality.

The North American Review opens with a plea by Andrew Carnegie for Americanism versus Imperialism, and presents the anti-expansion position effectively. Mr. Edmund Gosse, under the title, *Literature of Action*, calls attention to a class of books, drawn out by recent political and military events in England, of sufficient number and importance to rank as a sign of the times. A criticism of critics and criticism, by John Burroughs, will interest literary readers. And Mr. C. H. Butler's appeal for legislation prohibiting the capture of private property at sea will interest the publicist. The Powers of the Interstate Commerce Commission are discussed by Pres. M. H. Smith of the Louisville & Nashville Railroad. There are papers on the Uniformity of State Laws, by L. N. Dembitz, Cuban Reconstruction, by R. B. Hunter, and Ballot Laws of New York, by Hon. J. M. Bailey. Most readers, however, will turn at first to the last of the main papers in the number, Senator Vest's statement of the objections to annexing the Philippines. Doubtless it indicates with some clearness the grounds of an important part of the opposition to annexation which is to be made in the Senate. Certainly every one should weigh well the statements which it offers.

In the *Popular Science Monthly* Prof. G. T. W. Patrick asks the question, Should Children Under Ten Learn to Read and Write? and answers it negatively. There is a great deal of force in his reasoning, but it cannot be accepted as applicable to all children. Let us hope that in the millennium educators and doctors will not advocate so many contradictory and confusing theories. There is a portrait and sketch of Friedrich August Kekulé, a distinguished German chemist. The series of papers on taxation, by the late Hon. D. A. Wells, and on the Racial Geography of Europe, by Prof. W. Z. Ripley, are continued, the special topics considered this month being, respectively, the Diffusion of Taxes, Industrial Evolution and The Jews. Among other papers are one on our Florida Alligator, by I. W. Blake, one on Glacial Geology in America, by Prof. D. S. Martin, and one on Soils and Fertilizers, by Dr. C. M. Blackford, Jr.

A new candidate for public favor is *The Coming Age*. It is edited by B. O. Flower and Mrs. C. K. Reifsneider and is a diversified, practical and readable publication, with high aims and of large promise. A fine portrait of Hon. Josiah Quincy, mayor of Boston, serves as a frontispiece and an editorial sketch describes him. He also contributes an article on Municipal Progress; and other contributions of interest are Art and Manhood, by W. O. Partridge, and The Work of the Society for Psychical Research, by Dr. Richard Hodgson. A symposium on Christmas and the New Year is furnished by Dr. Lorimer, Rev. H. C. Vrooman and other clergymen. Rev. Thomas Van Ness, Lillian Whiting, Hezekiah Butterworth and others contribute original essays. There is a department of Dreams and Visions, more or less fiction and a Health and Home department, as well as several editorials on current themes. The problem in the case of such a publication is to be either different enough from other publications or superior enough to them to command a constituency. This is an excellent magazine, but whether it is equal to the competition which it must meet is a question which remains to be solved.

Among educational magazines *Education* has some valuable papers, such as that on The Rural School Question, by John Ogden; A National University, by Dr. L. R. Hurley, favoring such an institution for the promotion of the higher education; Is He Educated? by E. P. Powell, a more than ordinarily and practically suggestive paper; and various others

—The *Kindergarten Review* continues its helpful work successfully from month to month.—The *Chautauquan* opens with a fine likeness of Dr. Lyman Abbott and one of Mrs. L. M. N. Stevens, the president of the W. C. T. U., and supplies its usual variety of valuable material.—*Cassell's Little Folks* is bright and breezy and prettily illustrated.

NOTES

—The United States gunboat, Princeton, has aboard a library of a thousand volumes presented to the ship, together with a ship's bell and a punch bowl, by the alumni of Princeton University.

—Thackeray's two newly discovered works are entitled *King Glumpus* and *The Exquisites*. A New York bookseller secured the copies of them at once by cable for \$1,000 upon their existence being made known.

—Whittier's poems are to be edited by Mr. Garrett Hender and included among the Oxford Poets issued by the Clarendon Press. Hitherto for some reason Whittier has not been over popular in England. Probably this is because Joaquin Miller and Walt Whitman so commonly are considered by the English to be representative American poets.

—Dr. Sven Hedin, the Swedish explorer and author, will return in a few months to the interior of Asia, in order to complete the researches so well begun by him already and so vividly described in his *Through Asia*, which we reviewed the other day. Among other plans announced is one of passing a whole winter in the highest Alpine regions of Tibet, at a height of 15,000 feet or more. We trust that he will live to accomplish his aims and to write another book about his doings.

—The Annual List of New and Important Books added to the Boston Public Library during 1898 is the second of its series. It contains a selection from the Monthly Bulletins from November, 1897, to October, 1898, inclusive. About 5,500 titles out of 7,200 are thus reprinted. As some may suppose that there is not much demand for such a publication, it will be of interest to add that the edition of the first issue, numbering 4,000 copies, was exhausted in two months after it appeared. It is handsomely printed and a credit to all concerned.

BOOKS OF THE WEEK

Pilgrim Press, Boston.
THE APOSTLES' CREED. By Henry A. Stimson, D. D., S. T. D. pp. 362. \$1.50.

Ginn & Co, Boston.
ALTEN UND NEUES. By Karl Seeligmann. pp. 125. 45 cents.

Century Co, New York.
ST. NICHOLAS FOR 1898. In two volumes. pp. 1,056. Each \$2.00.
THE CENTURY. May to October, 1898. pp. 960. \$3.00.

Macmillan Co, New York.
ZOROASTER. By A. V. Williams Jackson. pp. 312. \$3.00.
ANGELS' WINGS. By Edward Carpenter. pp. 248. \$2.00.

PAPER COVERS

R. S. Dare, Swarthmore, Pa.
SHALL WE GROW THE SUGAR THAT WE CONSUME? By Freeman Stewart. pp. 32. 15 cents.
Case, Lockwood & Brainerd Co, Hartford, Ct.
HISTORICAL DISCOURSE IN COMMEMORATION OF THE ONE HUNDREDTH ANNIVERSARY OF THE MISSIONARY SOCIETY OF CONNECTICUT. By Rev. E. P. Parker, D. D. pp. 40.

Georgia Baptist Print, Atlanta.
NATIONAL PERILS. An address by Rev. Silas X. Floyd. pp. 16.

Rev. J. B. Gregg, D. D., Colorado Springs.
THIRTY-FIVE YEARS OF CONGREGATIONALISM IN COLORADO. A paper read at the Thirtieth Annual Meeting of the Colorado State Association Oct. 18-20, 1898. By Rev. James B. Gregg, D. D.

World's Students' Christian Federation, New York.
THE STUDENTS OF THE WORLD UNITED. By John R. Mott. pp. 27.

Morning Mail Co, Lowell.
THE PRINCIPLE OF SYNTHETIC UNITY IN BERKELEY AND KANT. By S. M. Dick, Ph. D. pp. 82.

MAGAZINES

January. GOOD WORDS.—SUNDAY.—CRITIC.—PHRENOLOGICAL JOURNAL.—DONAHOE'S.—EXPOSITOR.—ST. NICHOLAS.—INDEX.

Anywhere, if it is only forward.—Living stone.

THE CONGREGATIONALIST

Our Readers' Forum

DISMISSING A MINISTER—ANOTHER VIEW

I have especially enjoyed The Quiet Talks of Rev. Charles E. Jefferson, most of which I have read, thinking them sane and wholesome and true, until—this dreadful one on Dismissing a Minister, which reveals very plainly the fact that no matter how well qualified for his previous papers Dr. Jefferson has been, neither experience, observation or insight have prepared him to handle the one in your issue of Jan. 5.

I do not believe he has yet faced the problems that confront the average minister along that line. He has doubtless been intrusted with specially fine equipment for his work by nature and cultivation. This has made him a "desirable man" to more people than is the average minister of whom I have known most. This average man, this composite man, has been thoroughly educated with college, seminary and perhaps post-graduate studies. His life is above reproach, as is his theology and industry. His social qualities admit him to the best anywhere, and yet, from a wide and long acquaintance with ministers and their problems, I believe there is no position so dependent upon somebody's whim, anybody's. Perhaps the weakest member in his church or society may be able to pull from under him the chair on which he complacently sits.

He gives himself to his people, his family as a rule give themselves to the church, as the visible expression of the Christ in his present day work for the world, and yet, certainly in the West (to which all my sympathies cling) it is a rare parish which after a pastorate of two or three years does not show signs of disaffection, no matter how rapturously it received him and his. My average minister is sensitive to the first signs thereof, and quite inclined to lean upon the promises for daily bread, to trust that some way he will be able to educate his children and provide for his ill health or old age—he is in a mood for swift resignation. And thereafter—willy nilly—I'm very much afraid nothing remains but to knock at the doors of the vacant churches with more or less delicacy, through friends or directly, until he has another call—to what? More uncertainty for two or three years. I've seen and heard so much of this in churches of which I have been a member that the column of calls and dismissals in our church papers simply calls forth a physical nausea—for I know what disappointment and discouragement, depression and heartache, perplexity and pain, financial and physical loss, nerve drain and spirit strain, each change means, still recognizing that the Lord provides, and that the warm reception means a delightful social life and very likely precious additions to one's circle of chosen friends, with unlimited discipline in the way of adaptation to all classes and masses within reach. The congregation is usually blissfully unconscious of the wear of this sense of uncertainty upon its pastor; and parsonage people as a rule are persistent optimists except to parsonage people, with whom there is sometimes a general unloading. Seeing these vital questions through eyes tempered by longer use than Dr. Jefferson's, I cannot but rebel against his one-sided view.

M. W.

IS THIS A PROPHET'S WORD

The argument for expansion on which your paper and most Christian people rest their case was well stated in your columns by Senator Dawes. Our duty to the Philippines, he says, is "to nurse into life and develop free institutions . . . till such time as stable government of some kind shall be able to maintain itself." To insist, he adds, that having assumed sovereign control "we must therefore of necessity establish . . . imperial government—to insist upon this is to make a charge without the slightest foundation."

This, however, is precisely what I do insist upon, and I will take as my foundation the history and character of the American peo-

ple. We are a strong and aggressive people. When we come into contact with other peoples we do one of two things. We assimilate them, as in the case of white immigrants, or we rule them, as in the cases of the Indians, the Chinese, the Negroes and the natives of Hawaii. We are singularly tenacious of our claim to superiority. We are more humane than the Spaniard, but resent more keenly than he does any claim of weaker races to social or political equality. The doctrine of white supremacy is not declining; it is gaining ground. The Supreme Court has sustained the new constitutions of Southern States which ingeniously deprive the Negro of his vote. This undoes the work of the Fifteenth Amendment. In the Hawaiian Islands white men, many of them of American descent, captured the government and set up an elective system. Did they enfranchise the natives? Most of these natives could read and write. They had been Christianized and educated by noble American missionaries. They would vote under the laws of Massachusetts, but they do not vote in Hawaii. A study of our history and character leads to one certain conclusion—this is a *white man's government*. We may not like this conclusion, but the facts are too strong for us.

Now shall we change our nature on assuming control of the Philippines? It may be fine sentiment, but it is not common sense to say that we shall. We shall set up a government depending not on consent but on force. We may give the natives some scraps of local self-government, but American interests will be dominant. Those interests, largely industrial and commercial, will become considerable. Having grown up under a government of force, at what time will they consent to have their protection transferred to a government of the natives? They will never consent, just as the white people in the South will never consent to Negro supremacy. Our government will, of course, take the side of its citizens in the Philippines. At what time, therefore, will it begin "to nurse into life . . . free institutions"? If we do not begin to nurse them into life, when will there be any "stable government" other than our own, resting on force? The whole program of Mr. Dawes is *agnis fatus*. If we enter the Philippines we enter them to rule and to rule permanently.

What are the prospects of our colonial rule? We have no machinery for it; we have only some very bad habits, developed by our Indian and Alaskan experience. It will be sad to turn the poor natives over to the greed of monopolies. It is sad today to see the politician "standing on his record" at the head of the War Department granting all franchises to corporations in Cuba. Are the prospects bright enough to justify a war of conquest? The Filipinos are really independent. Shall we forget the Declaration of Independence? Shall we adopt a policy of militarism? Shall we turn our backs on the cause of universal peace, the best ideal of the American people?

JOSEPH PARKER WARREN.

A QUERY

In the issue of Dec. 8, 1898, page 834, the doctrine of "absolute foreordination" is mentioned. Will you kindly publish the doctrine and quote the Scripture texts supposed to support it?

A CONSTANT READER.

[The statement of the doctrine is given in the Westminster Confession of Faith, Chapter III, entitled Of God's Eternal Decree. In the Constitution of the Presbyterian Church the Confession is published with Scripture texts attached. The article is too long to find place in our columns, covering, with the texts, six pages of the book.—EDITORS.]

The measure of a man's life is the range of interests he makes his own.—William D. Witt Hyde.

A New Hampshire Broadsheet

Educational Forces in New Hampshire

BY REV. GEORGE E. STREET, EXETER

Next to Dartmouth College in point of age and of influence must be reckoned Phillips Exeter Academy. At its origin the former acted as an inspiration and example. Their founders were close friends. When Dr. Eleazar Wheelock brought his Indian school from Connecticut to New Hampshire as the nucleus of the future college, he had no more sympathetic or generous helper than John Phillips of Exeter. Both were actuated by the same motive—the training of men to carry the gospel into those wilds where the Indian roamed and the white settler was establishing himself. The conditions were the same that confront our most enterprising Christians on the Western frontier today.

So twelve years after Dartmouth secured its charter Mr. Phillips, in 1781, obtained one for the school in Exeter bearing his name. Why another academy so near to Andover, where three years before (1778) he had assisted his famous nephew, Governor Phillips, in founding one? With such roads as in those days it was not near, but a day's ride away. Besides, the times were urgent. The Revolution was drawing to a close. Desperate men were abroad. Infidelity was widespread. The hundred miles of hills and valleys between Hanover and Exeter were filling with settlers, while to the east the vast district of Maine was threaded by pioneers, hunters and trappers, lumbermen and fishermen on every shore and stream. The sparse population of New England always made premature demand for high and varied talents.

It was before the days of theological seminaries and of missionary boards. Mr. Phillips had to be a missionary society in himself and hold his money in trust for educating and sending men to these whitening fields.

Such was the spirit in which Phillips Exeter was born. It was an atmosphere of consecrated wisdom, wealth and prayer, that the Redeemer's kingdom might possess these gathering communities and forming states. His constitution for the government of the school, adapted from the one in Andover, yet made more stringent upon the individual teacher, reveals the supremacy of spiritual ideals with him.

That the academy changed somewhat its original type as a training school for the ministry was due to the rapid development of the New England college as the fitter place for that purpose. The school took secondary rank as to the age of its attendants and the studies pursued, but not in the quality of its work, for Mr. Phillips lived long enough to see installed as principal that bold disciplinarian and polished scholar, Benjamin Abbot, whose fifty years of service gave Exeter its pre-eminence as the nursery of men of mark. The subsequent achievements of a Buckminster, Sparks, Webster, Bancroft, Hildreth, Everett and many others spread the fame of the institution. From a school of local patronage, it soon drew its students from all over the Union.

It is easy to understand why Principal Abbot's boys should have come to look with especial favor upon Harvard College, since their admired instructor was a graduate there, as Mr. Phillips had been before him; why, also, the relations between Cambridge and Exeter should have become so intimate and influential as they ever since have been—the school sending a controlling element into each college class, and the college itself, through its representatives on the board of trustees, practically controlling the school.

The headship of the school after Dr. Abbot's retirement in 1838 was well sustained for dignity and elegant scholarship by Dr.

Gideon S. Soule, also for fifty years a teacher here. Then the succession in 1873 fell upon that Christian scholar of robust build and tender heart, the late Dr. A. C. Perkins of the Adelphi College, Brooklyn, and after him, for five years each, upon Dr. Walter Quincy Scott of the Ohio State University and Prof. Charles Everett Fish of the Waban School.

Its present principal, Mr. Harlan Page Amen, called from a prosperous career at the head of Riverview Academy, Poughkeepsie, has the advantage of both the Exeter and Harvard training, besides coming within the restrictions of Mr. Phillips's bequest, having joined the Second Congregational Church here as a student in 1874 and since held the office of elder in the Presbyterian Church. There are old alumni who affirm that the best traditions of the school in Dr. Abbot's day for thorough scholarship, gentlemanly deportment, careful attention to morals, encouragement to the religious life are more than preserved and honored by the Christian man who presides over Phillips Exeter today.

Rededication at Lancaster

Lancaster, beautifully situated in the broad valley of the upper Connecticut, has just witnessed a rededication of the enlarged and modernized sanctuary. With the exception of that at Haverhill this church is the oldest north of the mountains, having been organized in 1734. As early as 1786 provision was made for public worship. The occasional services were usually held in Major Wilder's house, which still stands as probably the oldest building in the place. The first pastor, Joseph Willard, a revolutionary soldier, served the church twenty-eight years. The congregation was rent in twain in the days of the Unitarian controversy, the outcome being the organization of the present "orthodox" church in 1836. Three years later a new house of worship was erected; and in 1843, under a new creed, the two factions were virtually united, remaining so for ten years, at the end of which a few members went over to a newly organized Unitarian church. With the pastorate of Rev. Prescott Fay, beginning in



THE LANCASTER CHURCH

The contrasts the century has brought are great. Instead of the entire student body attending the Academy Church on the campus, they go, as their parents may choose, to any one of the eight churches in the town, those at the Congregational churches aggregating the largest number; next those at the Episcopal, then the Unitarian, the Baptist, the Methodist and the Roman Catholic. Instead of one small building, there are ten associated ones besides the Phillips Church now building, in which the academy holds reversionary rights. Instead of two or three teachers and fifty or seventy pupils, there are fourteen instructors and 250 young men, many of them from States and Territories that Mr. Phillips, the founder, never dreamed of.

The order of college preference seems to be Harvard, Institute of Technology, Yale, Dartmouth, Williams, Amherst, Princeton, Boston, Brown and Wesleyan Universities, while not a few graduates, with an equipment better than the college gave fifty years ago, directly enter the professions of law, medicine and teaching.

After watching the institution for nearly thirty years, I candidly believe that the spirit within the school and its town environment make it morally safer than in any period in recent years.

It very much needs increased endowments to do its vast charitable work among boys of small means and high ambitions.

It still more needs the touch of the Great Master's spirit, in which the school was born, upon every student's heart.

1856, came a decade of revival, growth and prosperity, and in the third of a century since the old church of the Puritans has never lost its power and prestige as the town church, and today represents in a larger degree than ever the life of the community. Its centennial five years ago was honored, not only by Lancaster, but by the State at large.

The most signal advance has come during the present pastorate of Rev. P. F. Marston, during which the church has increased about forty per cent, eighty-eight having been added in one year. Changes in methods of work have come at length, until now modern methods prevail. Increased efficiency has been brought into all departments, and a fine spirit of harmony prevails, both among the members of the church and with Christians of other denominations. A year ago, as the outcome of a need deeply felt, a building committee was appointed, which, after much effort, has succeeded in thoroughly remodeling the old sanctuary and adding a new and commodious chapel. An attractive interior with beautiful memorial windows is the result. In all over \$8,000 have been laid out, \$1,500 going for the purchase of a new pipe organ. On Jan. 6 a successful organ concert was given with the new instrument, which disclosed a mellow voicing and much richness of tone. Sunday, the 8th, was devoted to the services of rededication. Unhappily the late pastor, Rev. G. H. Tilton of Woburn, Mass., who was to have preached the dedicatory sermon, was stricken down with illness immediately on arrival. As his substitute Rev. W. F. Cooley of Littleton

preached on Congregationalism, the motto of which he found in 1 Thess. 5: 20, 21. The act of dedication was performed with a brief but impressive responsive exercise by the pastor and people together, Rev. C. H. Gleason of Colebrook following with the dedicatory prayer. In the evening, after letters and an address of congratulation from former pastors, Rev. J. R. Horne, Jr., of Bartlett read a thoughtful paper on Modern Methods in Church Work, maintaining that the true methods are those which enable the church to sustain its right relation both to this world and to the next, not to the next only. He was followed by Rev. J. B. Carruthers of Berlin, who stirred the audience to applause by his vigorous advocacy of applied Christianity in politics. Never before did this old church in growing, prosperous Lancaster possess so large a measure of vigor or face so large an opportunity.

C.

At Phillips Academy

At a recent meeting of the trustees of Phillips Exeter Academy it was voted that hereafter an alumni committee shall be elected, to consist of two members each of the Western, New York and New England alumni associations. It will be the duty of these six men, through Principal Amen, as chairman, to offer suggestions for what they deem is best for the advancement of the school. Another vote requires the trustees to meet the members of the faculty twice a year to confer with each man in regard to the special needs of his department.

Through the influence of William E. Merrill of Exeter and Boston, Edward P. Rice of Boston has offered to give his magnificent library of 1,000 or more volumes, including several hundred on the French Revolution, the Napoleonic wars, the restoration, Louis Philippe and the second empires, general history and classic fiction. Also many engravings, pamphlets, photographs, illustrated books, unique in that they are the only copies extant, and a large collection of autographs of famous military, political and literary characters. They are all in fine condition. The only proviso is that a suitable fire-proof building shall be erected to hold them, and that certain remarkable volumes shall be preserved in cases. The trustees have already voted to construct a suitable building at a cost of \$50,000 or \$75,000. Another gentleman, whose name is withheld, once a member of the academy, will give another library as fine as there is in the country.

During the past year the academy has received four oil portraits, a life-size reproduction of the Marble Faun and numerous classic busts and statuettes, photographs and carbon prints. In all 102 objects have been added to the collection during the last fifteen months as valuable additions to the illustrative equipment of the academy. The scholarships of the academy aggregate \$200,000 or more, yielding an income of \$10,275, to be distributed annually according to certain conditions to meritorious students.

C.

Among the Churches

The church at North Conway feels bereaved by the departure of its beloved pastor, Rev. W. B. Allis, who for upwards of five years has labored indefatigably to lead it to larger life and service and withal to a broader fellowship. Not all his catholic plans have won success under the shadows of Mt. Kearsarge. But perhaps in cosmopolitan Brooklyn, where he takes a leader's place in the strenuous work of Plymouth Church, they may prove more effective. The church has prospered under his ministry, however, and his influence will long be felt. The young people, to whom he gave large attention, have rallied around him. A pastor's class has proved fruitful in practical results, the weekly meetings are better attended than ever, and there is a spirit of har-

mony among the church members not known formerly. The church debt has been reduced more than one-half, and now amounts to only about \$600. Eight persons have been admitted to the church during the past year. The church is happy in the possession of a beautiful house of worship and a fine organ. The regular attendance in the winter is over 100, and in summer four times that number. The Ladies' Aid Society has raised nearly \$300 during the year. Recently Rev. P. H. Cressey, fresh from Andover Seminary and Harvard College, accepted the call of the church to become its pastor.

DOVER.—First, organized in 1838, held its 259th annual meeting Jan. 3. The highly esteemed superintendent of the Sunday school, Mr. John Everett, declined to serve longer, but yielded to the desire of the church, which, by unanimous rising vote, expressed thanks for his services in the past and requested him to continue. The amount of benevolent contributions exceeds that of any other year in the history of the church—\$4,743. The 15th anniversary of the installation of the pastor, Dr. G. E. Hall, was happily marked, on the evening of Jan. 2, by a largely attended reception. He and his wife greeted many from other churches in the city as well as the members of the First Church and parish. The commodious and beautiful chapel presented a scene which will be memorable among the social affairs of this ancient parish. The pastor was presented a check for \$200 as a kind token from a good number of his parishioners.

KEENE.—Second. The Sunday school hour of a recent Sunday was devoted to a memorial service in honor of the members of the school who have died during the past year. A special musical program was rendered, and short addresses were given detailing facts in the experiences of the deceased and commanding especially worthy features of their characters.—First. The resignation of Rev. W. G. Poor was read at last Sunday morning's service by Rev. W. E. Renshaw of Hinsdale, who occupied the pulpit. Mr. Poor has been pastor of this church about five years. The resignation will take effect about May 1, if approved.

The churches along the Connecticut River, from Lebanon to Wells River, united last month in a fellowship meeting with the church at North Thetford (Vt.) and the spiritual results were so gratifying that another meeting was decided upon for January. There were large audiences and intense interest. Dr. S. P. Leeds of Dartmouth preached on The Church According to the New Testament Idea. A discussion on The Local Church followed with several addresses.

HILLSBORO BRIDGE.—The late Mrs. Caroline Burnham will leaves the bulk of her estate—about \$10,000—to be equally divided between home and foreign missions. In addition she leaves \$1,000 to the Congregational church here, and among the personal bequests are some that have a charitable purpose. Her whole life has been one of intense devotion to the larger interests of the kingdom.

FRANCETOWN.—Mrs. Mary Bixby, who has been organist and choir director for 35 years, on the eve of her departure to Barre, Mass., was given a farewell reception. Several appropriate gifts were presented.

LEE is bereaved by the death of Deacon John Thompson, aged 88 years and six months. He was for many years a deacon, and attended the service as long as health permitted.

Bristol netted \$140 from a fair.—Chester has just raised \$60 at an entertainment.

Canadian Delegates to the International Council

The following is the list of appointed delegates: Union of Ontario and Quebec: Rev. Professor Warriner; Rev. Messrs. John Morton, T. Hall, E. D. Silcox, J. P. Gerrie, J. Scholfield, Morgan Wood; Messrs. J. R. Dougall, H. O'Hara and William St. Croix.

Committee of arrangements: Rev. Professor Warriner, Rev. J. P. Gerrie and Mr. J. R. Dougall. Union of Nova Scotia and New Brunswick: Rev. Messrs. J. M. Austin, G. W. Ball, E. E. Braithwaite, W. J. Minchin, Charles Duff and J. W. Cox. Congregational College: Principal George, D. D. Canada Congregational Missionary Society: Mr. Charles Cushing.

A View Point for Two

On an Assistant Pastorate: Recently a minister of an important church in a sister denomination dismissed the assistant pastor, drew a check on himself and subscribed for eighty copies of his own church paper and twenty more of another religious journal for his people. An association lately discussed the conduct of pastors in the face of multiplicity and diversity in church work. What should they neglect? Should they divide the labor with an assistant?

Our View Point teaches the sense and value of the lesson in the first paragraph. Not the release of capable men, rendering valuable service, but the supplementing of their endeavors with the potency of a Christian, denominational journal.

A religious paper saves many pastoral calls and much waste of ministerial energy by arousing service and loyalty in the people. It can secure response to appeals for benevolence by reviving or creating the giving faculty. It will lay foundations for the application of the sermon as it presents religious truth and the progress of the churches.

The Congregationalist can in a large measure effect this. It will be an assistant pastor. At the small salary of \$2 per year (club rate) it will call weekly upon the families of the parish. We are open to an engagement.

Yours, *The Congregationalist*,
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 101, No. 607, Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$30.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank B. Wright, Director; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to W. F. Ward, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Chancery and Parsonage Building. Rev. L. H. Colb, D. D., Secretary; Charles E. Hope, Treasurer. United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston; Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston, or 21 Washington Street, Chicago, Ill.

CONGREGATIONAL SUNDAY SCHOOL & PUBLISHING SOCIETY—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, D. B., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. D. Tillinghast, Sec., 15 Marlboro St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609, Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittelsey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of request: I bequeath to the "Treasury of the National Council of the Congregational Church of the United States" (to be hereinafter chartered under the laws of the State of Connecticut) here insert the bequest, to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1821. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10:30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601, Congregational House, Boston. Send clothing, comfort bags, reading-matter, etc., to Rev. S. S. Nickerson, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie D. D., President; George Gould, Treasurer.

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THE CONGREGATIONALIST

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News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, Jan. 23, 10 A. M.
FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

AMERICAN BIBLE SOCIETY CONFERENCE.—For the purpose of disseminating information in regard to the facts and opportunities of the American Bible Society's work there will be a public conference held in Park Street Church, Boston, Tuesday afternoon and evening, Jan. 24. The program is as follows:

AFTERNOON SESSION

Presiding officer, Rev. William Lawrence, Bishop of Massachusetts. 2:30. Devotional Exercises, led by the moderator. 3:00. Words of Greeting, Rev. J. L. Withrow, D. D., pastor of Park Street Church. 3:15. Address by Rev. A. S. Gunbart, D. D., pastor of Dudley Street Baptist Church. 3:45. Address: What Can the Young People Do for the Bible Cause, William Shaw, treasurer of the Biblio Endeavor. 4:00. Words from the field: Collegeport—Does It Pay? Rev. H. F. Swartz, formerly a chaplain of the American Bible Society; Rev. Otis Cary, recently from mission work in Japan; Rev. A. DeBarritt, a Christian worker from South America. 4:45. Missions and the Bible Society, Dr. Parkhurst, editor of *Zion's Herald*.

EVENING SESSION

Presiding officer, Rev. W. F. Mallalieu, Bishop of the Methodist Church. 7:30. Opening Exercises, led by the moderator. 8:00. Address, The Bible Society—A Legacy of the Fathers to the Young People, Rev. H. W. Taylor, president of New England Branch of Epworth League. 8:15. Addresses: The Outlook of the Bible Society, Rev. John Fox, D. D., secretary of the American Bible Society; Rev. H. A. Stimson, D. D., New York city; The Situation of Today, Rev. A. E. Colton, Hyde Park, Mass., field secretary of the American Bible Society for Massachusetts.

Advisory committee: Rev. W. T. Perrin, D. D., pastor of First M. E. Church, Boston; Rev. Arthur Little, D. D., pastor of Second Congregational Church, Dorchester; Rev. A. S. Gunbart, D. D., pastor of Dudley Street Baptist Church, Roxbury; Rev. James Dunlop, pastor of Roxbury Presbyterian Church, Roxbury; Rev. A. E. George, rector of St. Matthew's Episcopal Church, South Boston.

OF SPECIAL NOTE THIS WEEK

A practical gift in a seminary town of the Bay State.

Brotherly interest of a New York church in a sister organization.

Several good hints from a Vermont center. A new idea for special missionary interests in Fitchburg, Mass.

A United Week of Prayer in Lawrence, Mass.

Two cases in which churches unite—one in California, the other in Missouri. These churches are willing to sacrifice individual preferences for the general good.

A pastor in Washington State who nearly fulfills Paul's requirement of being "all things to all men."

Religious privileges appreciated in Oregon.

Best Methods

We are glad to present the first installment of "Best Methods," which, though in type last week, was crowded out. We are grateful for the responses already received and hope for more. It is not necessary to write an article. A paragraph only, if it contain a fresh and tried suggestion, is quite as acceptable and more likely to find early place. The department is put forth with the earnest hope that it may prove of real value to the churches. Will not those helped by it send, out of their own experience, suggestions that may be equally welcome to other churches?

HOW TO CREATE INTEREST IN MISSIONS

BY A VERMONT PASTOR

Beginning with October of last year the church in Springfield, Vt., adopted a new plan for the presentation of missionary intelligence which has thus far worked successfully. The missionary concert at the mid-week meeting had long fallen into disuse; there did not seem to be any great hope of reviving it. The pastor therefore decided to devote the evening service on the second Sunday in each month to missions, and to give an address on some special topic at that time. A twelve-page booklet was prepared, outlining the subjects. It bore the title *Around the World with Good Tidings*, and was printed in the most attractive type and form at command. Its first purpose was to indicate clearly all the books in the town or parish libraries bearing upon the monthly topics. This was not intended as a bibliography of missions, but simply to indicate available sources of in-

formation. The result showed that over forty volumes were at hand in the town library and pastor's study. The themes for the addresses were then given. In each case the attempt was evident to approach the subject in such a way that fresh information would be given and the personal element in missions exalted. The pastor has drawn upon seminary classmates on the foreign and home fields for personal letters and has sought to make these men and their work real and vital. The late Rev. George H. Atkinson and Rev. Lewis Grout both married daughters of a former well known deacon of the church. This served as a personal bond in the presentation of the Zulu mission and the great Oregon work. The point of view has not been denominational or statistical; the topics have all been treated in their relation to the idea of the kingdom of God. And the element of personality has been kept to the front from the first. Results have been gratifying. Attendance at the Sunday evening service when a missionary address had been announced has been as large as at other times, and expressions of interest have been general. The reading of books on missions has increased and the women's auxiliary societies have been quickened. The pastor has a few extra copies of the booklet, which he would gladly send to any one requesting it. Address, Rev. O. S. Davis, Springfield, Vt.

[We regret our lack of space to print the schedule of topics and books referred to, it so admirably illustrates the plan. Those interested in this line of work will find it a suggestive help.—EDS.]

HOW TO CONDUCT REVIVALS

For January, the "revival month," the *Church Economist* gives a study of evangelistic methods from the standpoint of successful workers. We summarize briefly:

Rev. J. A. Francis, who left a prosperous Baptist church in upper New York for one among the slums of the East Side, practically without a congregation, counts five things essential: Clear, positive, doctrinal preaching; the best advertising medium, consisting of "two feet, a tongue and a good warm heart," whose owner was at the meeting the night before; a service consisting of a half-hour of bright, yet earnest song and prayer, the sermon, and some simple, sensible method by which the interested person may define his position; a body of cordial, united believers, to whom the new convert may be held through this crisis; simple, apostolic faith, which expects immediate results.

Rev. J. H. Elliott, who after ten days' meetings received fifty new members into the Thirty-fourth Street Church of New York city, makes these suggestions: Acquaint yourself thoroughly and sympathetically with the people through visitation; adapt time, message and presentation to them; arm visitors with cards of invitation, bearing the pastor's name minus honorary titles (one man said to him, "I came because I found that you are a man and not a D. D."); secure attractive, "heartistic" singing; make the meeting brief and bright, the sermon practical and plain; send the people away feeling that they have gained something valuable and must come next time for more; look and plan for results and do not forget to reap.

Mr. John R. Mott of the student volunteer movement finds that a public meeting, with an invitation to call upon him at his room, meets with general and hearty response. Three minutes of face-to-face talk, he says, will do more than years of public meetings. Get men to use their wills and to record decisions on the evidence they have. Mr. Mott uses a series of five progressive meetings the same night, which gradually sift the congregation and draw the net closer, adapting each service to the needs of his hearers, from their changing points of view. These five meetings occupy three hours and are held on four successive days.

NORTHWESTERN LETTER

CHANGES IN COMMERCIAL LIFE

Several events have brought to our notice lately the conditions affecting church life in the Northwest. The two years of good crops and industrial activity have gone far to obliterate disasters of the years preceding. There are many indications that commercial Minnesota is entering upon a new and prosperous era. More money has been spent on railroads during 1898 than for many a year past. A new line of about 300 miles has been opened through the great forest wilderness of the North from the western boundary to Duluth. To meet this trunk line, two other roads extend from the South, thus inaugurating a new system of railway which will eventually open up a section of the State perhaps a third as large as that already settled. The other lines have been straightening their sinuous courses, filling in trestles and replacing wooden bridges by stone and steel structures. New trains have been put in service and a demand for freight cars has caused what is known with us as "car famine."

New industries of national importance have been developing within our borders during the last few years. The two most important are the iron industry and the building and operating of creameries. From a value of a few hundred thousand dollars, less than a decade ago, the iron mining industries have reached a point in Minnesota where their total output the past year will amount to about \$14,000,000, almost the whole of which returns as profits to the East. It has long been known that the sweetest flavor in creamery products is found near the northern limit of successful grass culture. The Swiss products from the sides of the Alps witness to this fact. This probably accounts for the success of Minnesota in late dairy contests in carrying off the more important premiums and prizes, as at Omaha. The creameries of this State have been multiplied many hundred-fold in the last six or seven years. Minnesota butter products are, therefore, coming to be one of the largest items of income.

The latest industry is the making of fine granulated sugar at the beet sugar factory in a suburb of Minneapolis, and in this first experimental year ninety tons a day have been produced. It is said that we import into the United States more value in sugar than we export in wheat. It is important, therefore, to this commonwealth to know that it is to be a great producer of this staple. These three items, added to the greater industries in lumber, stock and wheat, may suggest the fact that Minnesota surpasses almost any other State in the Union in the variety of her products. In this and her wealth of resources lies the promise of a prosperity which should be solid and lasting.

AMONG THE CHURCHES

The result of this new era of business activity is seen in many directions among our churches. Ten years ago one could count the noteworthy churches on the fingers of both hands, but during the nineties a goodly number of our smaller ones have developed in importance. This has been indicated by the discarding of the first wooden structures for commodious edifices, generally of brick and stone. Alexandria, Austin, Little Falls and Glencoe are examples of this development from the home missionary stage into the strong, self-supporting life which reaches out a generous hand to the Lord's work throughout the earth. Other churches are planning for larger salaries, new buildings and a better equipment for the broader work that is to come to them.

OUR SCANDINAVIAN WORK

This growth into permanence is manifest in our Scandinavian churches. When Superintendent Montgomery inaugurated this work, and for years afterward, the churches were half Congregational and half Forbundet. They hesitated to fully adopt the new rela-

tionship. Latterly, however, under Superintendent Fisher, the loyalty of those which finally came to us has been growingly manifest. Congregational ministerial conferences have been organized among both the Norwegian and Swedish groups. These ministers understand and confess Congregationalism. The Swedish churches which did not become Congregational are suffering from multiplied division among themselves, dividing and subdividing into almost innumerable factions. The result of this disintegrating process is sure to come before many years with an outcome which will be far-reaching to us.

RELIGIOUS SENTIMENT

Those who have observed the changing sentiment in the Minnesota churches are impressed with the new spirit that is abroad among us, manifestly in the last year. During a decade there was an eagerness to try all kinds of religious nostrums to promote the growth of the local church. Christian socialism was one of these fads which swept through our churches, until nearly every pulpit became a bureau of social and political economy. Then there was the craze for Sunday evening clubs, which, in most cases, flashed up brilliantly and went out, leaving its scar on the Sunday evening service. Ritualism was also tried by ministers of churchly inclination. Then followed the multiplication of machinery, with its various committees. Now there seems to be an earnest desire on the part of the ministers and churches to try once more what the simple gospel of Jesus Christ will do for this world, struggling with sin and temptation. We believe the return to this old method of building up the Church of Christ is already showing marked results in the steady increase of membership and substantial growth in godliness and brotherly kindness.

EDUCATIONAL

This development of the substantial is also found in our educational institutions, Carleton and Windom. Carleton has cast off the last marks of the fitting school and has nobly developed the college in these last ten years. This institution has today an attendance in its college department equal to that of Dartmouth twenty years ago. The last Freshman class numbered eighty. The proportionate attendance of boys has increased, until their number exceeds that of the girls. With a movement for securing adequate financial support successfully accomplished, our Congregational college will enter upon the new century equipped for noble work for Christ's kingdom, primarily in the Northwest.

The faculty loses one of its ablest members in the election of Prof. C. H. Cooper to the presidency of the large Mankato normal school. His fifteen years' work in the department of history has given the college wide reputation in this important branch.

Windom Institute, released from its floating debt, is aiming to pay its \$4,000 mortgage and to raise a small endowment. These achievements will make this important institution a worthy monument to the memory of that sterling Christian statesman, the late Secretary Windom.

R. P. H.

RECENT REVIVAL WORK

Rev. R. W. Jamison has been conducting an evangelistic campaign in Iowa, including 20 days at Cromwell, 14 days at a country point near Onawa, resulting in the preliminary organization of Hinsdale Unity Church of Christ; and five days at Belle Vista making possible an addition to the edifice. Thence he went to Missouri.—At Chadron, Neb., Evangelist D. B. Strause assisted Rev. A. E. Ricker in special meetings for ten days, emphasizing New Testament ideals of the Christian life. A great blessing came to many Christians, and there were several conversions. Teachers and students of the academy were deeply interested, and about three-fourths of the students are now Christians. A consecrated band was organized for holding prayer meetings and conducting Christian work.—At Melville, N. D., 20 accessions followed special meetings in which Rev. W. N. Johnson was assisted by Evangelist Billings.

—Evangelist Layfield's labors at Leadville, Col., brought many to Christian decision and refreshed and edified the saints. The pastor commends him as a "strong preacher, an able teacher, sound, discreet, filled with the Spirit." At Harman Church, Denver, through his labors God's people are being built up and souls are being saved.—Twenty-five new members were received to membership in Bradford, Vt., Jan. 1, 21 on confession. Others were detained from being present. Nearly as many more are likely to come at the next communion. This is a part of the result of special evangelistic meetings held the first of November and assisted by Rev. Ralph Gillam, Rev. H. T. Barnard is just closing the fifth year of his pastorate.—At Portland, Ind., protracted meetings have been conducted for two weeks under Rev. H. E. Moon, with good results. Several additions are reported, with others to follow.—The spiritual feeling in Kansas churches is unusually good. Among those now holding revival meetings are Alma, Garnett, Linwood, Nickerson, Strong City.

THEOLOGICAL SEMINARIES

Andover

The following are the "mission appointments" for the year: Mr. Haines to South End House, Boston; Mr. Cary to Shawmut Church; Mr. Reid to Thompson's Island; Mr. Bennet and Mr. Flood to Concord Reformatory; Mr. Drowne to Haverhill Y. M. C. A.; Mr. Stoneman and Mr. Spalding to Andover Guild House.—On Friday evening students and faculty were delightfully entertained with a *musicale* at the home of President and Mrs. Harris.—Professor Ripley of Andover has made a gift of 500 valuable German books to Yale University as the nucleus of a seminary library for graduate work.—President Harris has been elected president of the board of directors of the Andover Guild House.—William Lloyd Garrison, Leland T. Powers and Miss Edwards lectured last week.

Hartford

Rev. E. G. Tewksbury of the North China College addressed the students last week on Educational Work in China. He dwelt especially on the present need of and call for Christian teachers of the sciences.—The Conference Society last week considered The Sunday Evening Service.—The discussion at Dr. Hartranft's seminar last week was on The Theory of Evolution and Its Bearing upon Christianity. This week the discussion was concluded with remarks by Dr. Hartranft and the subject of the Inspiration of the Scriptures taken up.—The Hosmer Hall Choral Union presented The Messiah at the Fourth Church last Thursday evening.

Yale

Dr. E. M. Bliss, instructor in foreign missions this year, lectured last week on Missionaries in Their Relation to Governments.—It is announced that the only time that Dr. John Watson (Ian MacLaren) will preach in the East during his tour will be in the College Chapel, Feb. 19.—P. M. Strayer of the Graduate Class is supplying regularly at Somers.

Chicago

Rev. G. E. White, class of 1887, now professor in Anatolia College, Turkey, addressed the seminary Jan. 12 on Mission Work in Asia Minor. In introducing him President Fisk remarked that six members of that class are now teachers in theological seminaries, viz., Harper, Jernberg and Grauer in Chicago, Lloyd in Pacific, Bassett in Hartford and White in Marsovan. Another of the class, C. T. Wyckoff, Ph. D., has been called to be professor of history in the Bradley Institute, Peoria, Ill., to establish which \$1,000,000 were recently given.

CONFERENCES AND ASSOCIATIONS

Two Massachusetts associations—Taunton and also Essex South and Salem—passed votes last week expressing strong opposition to the seating of Representative-elect Roberts in the national House. The representatives of each district were requested to use all influence to prevent such action.—Grand Rapids Association, Mich., has acted in like manner.

NEW ENGLAND

Massachusetts

[For Boston news see page 68.]

SALEM.—There was a pleasant variation in the interesting union service in the evening. Dr. D. W. S. Clark having rounded out 20 years of helpful ministry at Tabernacle Church on that day, the pastors of Crombie Street and South Churches used the occasion to commemorate that fact. Rev. J. F. Brodie emphasized Dr. Clark's notable contributions to the religious, civic and educational life of Salem, and Rev. J. W. Buckingham read an apprecia-

tive original poem. Dr. Clark's happy response showed how deep is the friendship uniting the Congregational churches of the city.

ANDOVER—South. Rev. C. I. Scofield of Northfield held on the afternoons and evenings of Jan. 11-13 a series of meetings for the quickening of Christian life. His preaching met with keenest appreciation and the meetings were largely attended.—Ballardvale. The trustees of the Ballardvale Mills have given to each of the three churches a check for \$100. The same board has lately contributed \$200 for the maintenance of a bed in the Lawrence Hospital.

MEDWAY VILLAGE.—Rev. R. K. Harlow has been ill for over a month, confined to his bed for the last ten days, suffering from serious illness precipitated by exposure on "blizzard Sunday." It is thought that a change of climate may be necessary in order to complete restoration. Rev. George G. Phipps and others have supplied the pulpit.

NEWBURYPORT.—*Prospect Street* has grown substantially under the pastorate of Rev. M. O. Patton, and the morning congregations are the largest for years. Mr. Patton is preaching a series of sermons on The Old Testament in the Light of Modern Criticism, in which he will endeavor to reconstruct the thought of his people along critical lines. Sunday evenings he is lecturing upon the gospel of John. The church has received 14 additions the past year, making 52 since May, 1895, when the present pastorate began, and all lines of work are flourishing.

LAWRENCE.—The four Congregational churches on the north side of the river united during the Week of Prayer with 11 churches of other denominations in a conference for the deepening of the spiritual life. The program was arranged by the Evangelistic Association of New England, under directions of Rev. E. A. Lawrence, and the meetings, which were held in the Lawrence Street Church, were of an exceedingly helpful character.

FITCHBURG.—*Rollstone*. Meeting recently to consider the appropriations of the coming year, the church committee, among other matters, appointed three members to have charge of the life memberships to which the church is entitled in the various missionary societies.

WAREHAM.—*First* begins the new year with all bills paid, the church newly painted, inside blinds put on and other repairs made. New members are received at each communion. Some of the workers conduct a mission Sunday school at Oakdale, and the pastor, Rev. J. H. Yeoman, occasionally preaches there. A literary society of 75 members meets fortnightly in the chapel. The pastor and wife gave a New Year's reception to parishioners and friends. All the churches were represented, including the Roman Catholic. The feeling of fellowship was so marked that the Methodist pastor proposed that all the clergymen unite in a similar reception.

Maine

BANGOR.—*Central*. A serious fire broke out around one of the furnaces last Friday. The main auditorium was considerably damaged by smoke and water, also the vestry, library and furniture. The loss is from \$1,200 to \$1,500, covered by insurance. Preparations were in progress for the Men's Club in the evening, with address by Professor Emery of Bowdoin. Sunday services were held at the Y. M. C. A. Hall. The church was built in 1851. There is thought of building a new meeting house.

NORWAY.—*Second*. On New Year's Day 16 persons came forward to confess Christ and one was added by letter. Others are to come. The church is larger than ever before.

At Big Cranberry Island the steeple has been rebuilt and a fine bell presented.—In Sanford revival services have been conducted by Evangelist Gillam.—Union revival meetings have been conducted in Turner.—The women in Union have raised \$90 for church purposes and those of Mechanic Falls \$125.—Machiasport's Sunday school library has received 45 new books from friends in Boston.—The new N. Deering church has just celebrated its first communion with great interest and profit.—In Milltown a dolls' carnival brought nearly \$150 into the church funds.

Vermont

HARTFORD.—Sunday school work has received a great impetus under new methods. The contents of a "birthday box," open to all the school, are used to defray the expenses of a team which brings in the children from the out-districts. A Young People's Fortnightly Club has been organized, with meetings at the parsonage. The program consists chiefly of talks by members of the parish who have traveled abroad. Rev. A. J. Lord is pastor.

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THE CONGREGATIONALIST

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Connecticut

HARTFORD.—Fourth was filled, on the 13th inst., at the giving of The Messiah by the Hosmer Hall Choral Union, under the direction of R. P. Paine, organist of the South Church, New Britain, comprising 175 voices, with soloists, a full orchestra and organ played by S. Clarke Lord of the Asylum Hill church. The new organ added much to the effect of the whole.—South held its annual social on the 11th inst., it being the 39th anniversary of the pastorate of Rev. Dr. E. F. Parker. Refreshments were served, and an orchestra added enjoyment to the evening.

NEW HAVEN.—United. The Men's Club service last Sunday evening was addressed by Mr. S. P. Dutton of Boston on The Church and the Schools.—The January meeting of the Woman's Board of Missions was held at Center Church Chapel and addressed by Mrs. Washington Choate of Greenwich.

EKONK.—Owing to storms the 175th anniversary was postponed till Jan. 8. Rev. Samuel Dallance was pastor from 1723 till 1770 and died five years later, aged 90 years. The present pastor, Rev. C. H. Kenney, preached the historical sermon. After 175 years the church is still prospering.

NAUGATUCK.—Important plans are on foot for the coming year necessitating the raising of a large sum of money. Among other things, it is proposed to pay off the debt of \$5,000 and remodel and repair the church at a cost of \$3,000. Rev. Sherrod Soule is pastor.

GREENWICH.—The Stanwich Sunday school has just placed 115 attractive and instructive books on its library shelves. This was made possible by a check for \$50 handed the pastor, Rev. G. A. Shaw, by R. H. M. Dawbarn, M. D.

MIDDLE STATES

New York

POUGHKEEPSIE.—First, when it learned that Bedford Park Church, New York, had been robbed of its communion plate, generously voted to donate its own set, which had recently been displaced by individual cups. The gift was received with sincere gratitude.

CARTHAGE.—Owing to a fire in the office of a member of the supply committee where were filed credentials, etc., these cannot be returned to a number of ministers whose addresses are not known. The committee thus explains the situation to those who may be concerned.

South Church, Rochester, is holding evangelistic services led by the lawyer-evangelist, C. N. Hunt of Minneapolis.

District of Columbia

WASHINGTON.—First has suffered a severe loss in the sudden death of Mr. J. B. Johnson, who was one of its deacons and founders. He had been for 27 years secretary and treasurer of Howard University. Dr. Newman conducted the funeral services last Friday, assisted by President Rankin, and the faculty and students of the university with other friends filled the church, in spite of one of the dreariest storms of the season.

THE SOUTH

Florida

Immanuel Church, Tampa, has the promise of a bell from a Massachusetts church.—Many of the Cubans are returning to their native land.—Services have been resumed in the Belleair church.

Continued on page 102.

Marriages

The charge for marriage notices is twenty-five cents.

ADAMS-BEAMER—In Bridgeport, Ct., Dec. 21, 1898, by Rev. F. H. Adams, father of the groom, Frederic J. Adams and Mildred M. Beamer.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BANDELL—In Walpole, N. H., Dec. 25, 1898, Henry Clay Bandell.

BECKWITH—In Haiku, Maui, Hawaiian Islands, Nov. 23, 1898, George Ely Beckwith, aged 70 yrs.; a native of Great Barrington, Mass., and brother of Dr. Edward G. Beckwith, many years pastor at Waterbury, Ct.

BISSELL—In Brimfield, Dec. 30, 1898, Augusta M. Ward, wife of Rev. Oscar Biswell, aged 68 yrs., 6 mos., 6 dys. In leading characteristics an ideal woman. Her works praise her. Her children call her blessed.

COOK—In N. Chelmsford, Jan. 7, Sarah Noyes, wife of Rev. Jonathan B. Cook, aged 74 yrs.

FLETCHER—In Jaffrey, N. H., Jan. 5, Abigail J., widow of Benjamin F. Fletcher of Rockton, Ill., aged 81 yrs., 5 mos.

LINCOLN—In Taunton, Jan. 2, Deacon Lorenzo Lincoln, aged 95 yrs., 3 mos., 13 dys. For nearly seven-

ty-two years a member of the church and for sixty-two years one of its deacons, he was a man of tact, consecration and wide usefulness.

RICHARDSON—In Lynn, Jan. 4, Rebekah Abbott, widow of Josiah Richardson, aged 86 yrs., 6 mos., 11 dys.

MRS. ABIGAIL J. FLETCHER

At Jaffrey, N. H., in the early morning of Jan. 5, Abigail Jones (Cutter) Fletcher was called home. She was born in Jaffrey, N. H., Aug. 4, 1817, and was a typical New England woman. Strong of character, firm in her faith, she clung tenaciously to her Saviour, loving her Bible above any other book, she lived for eighty-one years, a strong influence on all around her.

The discipline of affliction came to her early, and followed her at intervals through her life. She buried her husband and only child in Rockton, Ill., where her married life was spent. Then, left alone as she was, she decided to return to the home of her childhood and spend her last days near her brothers and sisters. Most of the time she spent in Jaffrey with one of her nieces.

She belonged to one of the old-fashioned New England families, being one of nine children, all of them living to grow up and marry. One after another has passed beyond, and only two brothers and one sister survive her.

Her numerous nieces and nephews reverence her memory, and the pleasant hours spent with dear "Aunt Abby" will never be forgotten. Surely "the memory of the just is blessed."

REV. CHARLES L. GUILD

Died in Greensboro, Vt., Jan. 2. Pastor Guild was born April 10, at Waterbury, Vt. Early left an orphan, having a childhood of care and labor, becoming of age, he entered the New Haven Theological Seminary, and Bangor Seminary, graduating in 1863. He preached in several places in Maine, Kansas, Massachusetts and Vermont, was faithful and acceptable, of good judgment and having many strong friends. He married, in 1864, Elizabeth Rebecca Cutler, who, with two of four children, survives him. Their children were Lois Elsie (died 1895), teacher, Springfield, Mass., High School; Mabel Ascella (teacher, Craftsbury, Vt., Academy); Frank N. (teacher, College, Worcester, Vt., Academy); Elwin Leroy (died in infancy). Pastor Guild had been ill two weeks with grip, but no alarm was felt until the last night of the year.

Rev. Perrin B. Fisk, classmate and intimate friend, took charge of last services, Jan. 5, and the interment was at Buckland, Mass., Jan. 6. P. B. F.

MRS. MARIA G. FROST

Died at Berea, Ky., without pain or sickness, on the first day of the new year. Mrs. Maria Goodell Frost. She was the daughter of William Goodell, the well-known anti-slavery and temperance editor. Four sons survive her: Pres. W. G. Frost of Berea College, Rev. L. C. Frost of Davison, Mich., Rev. W. J. Frost of Harvey, Ill., and Nelson A. Frost, a teacher in Minnesota.

ROYAL Baking Powder

Made from pure
cream of tartar.

Safeguards the food
against alum.

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.



Mrs. Frost was born in Providence, R. I., in 1836. She was the author of several Sunday school books active in temperance work and a woman of marked character.

ELIZABETH J. SHAPLEIGH

Died at Dover, N. H., Jan. 9, at the age of eighty-two years. Elizabeth, widow of the late Charles Shapleigh of West Lebanon, N. H.

At the age of nineteen years she united with the Old South Church of Boston on confession of faith, and about eight years later, at which time she moved to Lebanon, removed her connection to the Congregational church of Lebanon Center, where she has been one of its most faithful and consistent members for more than fifty-five years. She was deeply interested in the cause of missions, as well as in the promotion of her prayers and labors. Funeral services were held at her old home in Lebanon, conducted by a former pastor, Rev. Charles N. Sinnett of Spofford, N. H.

She leaves a large family, seven daughters and one son, with whom she has resided since the death of her husband in the year 1881.

Rheumatism

Sciatic, Inflammatory, Acute, Chronic,—

Whatever its name, wherever and whenever felt, is painful, irritating, agonizing. It is caused by acid in the blood settling in the joints. Hood's Sarsaparilla neutralizes this acid and cures rheumatism, as the experience of multitudes has proved. William H. Lester, 65 Leonard Street, Fall River, Mass., says:—"I suffered a severe attack of rheumatism, and decided to try Hood's Sarsaparilla. After taking it a short time I was entirely cured."

Remember

Hood's Sarsa- parilla

Is America's Greatest Medicine for rheumatism. Sold by all dealers. Price \$1.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

HOUSEHOLD READING AND WORTH KEEPING.

We are receiving many calls for these books, some of them from persons who already have one or both of the volumes. We have a few books left and will fill orders at once as long as the books last at \$1.00, postpaid, for the two.

THE CONGREGATIONALIST,

14 Beacon Street, Boston.

TIMELY Congregationalist Leaflets	1. Planning. 3. Young Men in Politics. 4. Somebody Is Wasting. 5. Renewal of Good Citizenship.
3 cts. each; 100 copies, \$2.00.	THE CONGREGATIONALIST, Boston, Mass.

THE CONGREGATIONALIST, Boston, Mass.

COLONIAL CASE.

In the last few years a wide demand has been created for colonial furniture by the prevailing colonial architecture of the times and the fact that "Colonial" is the most widely and easily appreciated of all the schools of design.

Among the new colonial pieces for this season this Bookcase is finding many admirers. It is built of old-growth mahogany in a very dark lustrous finish, which gives it the appearance of a century of age.

The top is richly carved. There is an extra wide center door. A new feature is introduced in the drawers for maps, charts, engravings, etc. The shelves have the knife edge and are adjustable. The inside finish is in bird's-eye maple. Carved base and carved claw feet.

PAIN FURNITURE CO.,

RUGS, DRAPERY AND FURNITURE,

48 CANAL ST., BOSTON.

Continued from page 101.

THE INTERIOR

(For Chicago news see page 85.)

Indiana

INDIANAPOLIS.—*People's*. A farewell reception was given in the church, Jan. 13, to the departing pastor, Rev. O. D. Fisher, and his family. He begins his Boston pastorate Jan. 29.—*Covenant*. Rev. A. L. Hassler, who was engaged as supply at the organization in April, has closed his labors. A lot corner has been purchased and money been raised to erect a chapel, leaving the front open for the future church building.

Michigan

DETROIT.—*First*. At the January communion 12 new members were added. The pledges for the year's current expenses reached the largest point ever reached—\$12,500. All the seats are taken in the large church. Dr. Boynton was guest of the merchants and manufacturers' banquet last week, speaking on My Line of Goods, the three staple articles of which were faith, hope and love.

LANSING.—*Pilgrim* has met with a serious setback in the burning of its fine new church, which was to be opened Jan. 15. The closing services in the old chapel were held Sunday, which were more than well attended and enthusiastic, but the church will have to worship there some time yet. The burned house will be rebuilt.

Wisconsin

NEW CHESTER.—Revival services, conducted by General Missionary F. N. Dexter, are drawing large audiences, coming from as far as five miles away. The interest grows, conversions are evident and also a deepened interest among Christians.

NEKOOSA has received accessions and religious interest has been much stimulated by the presence of a section of the Crusaders.

THE WEST

Missouri

WEBSTER GROVES aims high. This is what it hopes to attain in 1890, spurred on, we suspect, by the young pastor, Rev. C. L. Kloss. One hundred additions to the church, the Sunday school doubled, \$10,000 raised for the church and benevolences, a monthly church social, less machinery and more power, simple and direct methods, new ideas in the prayer meeting, large and enthusiastic Bible classes. Its financial policy is outlined thus: To raise no money by entertainments, to secure from each man, woman and child of the church a pledge for current expenses, benevolences and the debt, no undue pressure and no appeals but to the ability of each giver, prayer for more conscience and more liberal giving than in 1898, and greater consequent spiritual blessing, to render a monthly statement of finances, to have another thank offering, to pay off \$2,000 or more on the debt this year, not to incur any more floating indebtedness. The church calendar, from which these items are gleaned, also announces a delightful program for the monthly organ recital and the formation of a "Deacons' Orchestra!" This little four-page leaflet contains more pith, push and pluck, more aspiration and inspiration, than many larger and more pretentious sheets.

SPRINGFIELD.—*First* and *Central*, at a joint meeting held Jan. 4, voted to unite in one organization under the pastorate of Rev. Pearce Pinch. It is their purpose to sell the property of both churches and erect one handsome and commodious building at a cost of about \$20,000, probably in the neighborhood of Drury College. A council to ratify their action and advise as to their plans was called for the following week.

Minnesota

ZUMBROTA followed the Week of Prayer with a delightful fellowship meeting filling two evenings and an afternoon. There was a conference on the Ministry of the Spirit and addresses by Dr. L. L. West, on Jesus the Light of the World, Rev. J. F. Taintor, on What the Church Is in the World for,

**BROWN'S
BRONCHIAL
TROCHES**

Boston 1850—In boxes only—1890

Clear
the voice,
Relieve
the throat,
Cure coughs
and colds.

and Rev. R. L. Breed, on Development of Church Life. The members warmly support the pastor, Rev. S. W. Dickinson, in new plans of work.

Kansas

HUTCHINSON.—Owing to financial inability and reduced membership, this church, once prosperous, has held no services lately and called a council for Jan. 10 to advise respecting its future. The council was deeply impressed with the spiritual usefulness of the church throughout its history, several of its members having become ministers and foreign missionaries, and with the importance of this open field as a Congregational center. It unanimously advised the church not to disband and pledged practical co-operation in building up its work. Through the generous aid of the C. C. B. S., the church has a building lot in a first-class location.

TOPEKA.—*First* has passed cordial resolutions appreciative of the long and faithful service of Dr. Linus Blakeslee, the retiring pastor, of his success in building up the church, in fostering its harmony and strengthening its influence in the State.

PACIFIC COAST

California

REDLANDS.—*Lugonia Terrace*. The members, having voted to disband, took letters recommending them to the First Church, and on New Year's Day 61 of them were received by the latter organization. It was a deeply interesting moment when the pastor, after their assent to the covenant, took his brother minister by the hand and with fitting and tender words welcomed him and, through him, his former flock. The First Church now numbers 354. Dr. J. H. Williams is pastor.

Oregon

ARGENTI.—At this point, 26 miles from Salem, a Sunday school was started last July. In December Rev. U. S. Drake, till recently pastor of Central Church, Salem, held a series of meetings, assisted by Supt. R. A. Rowley of the S. S. Society.

Continued on page 103.

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is all soap—no rosin, no filling, no adulteration—positively pure, and absolutely safe for toilet and bath.

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The only soap that won't shrink woolens

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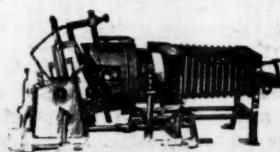
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25cts

Christian Work and Workers

The Presbyterians of Australia have resolved to sink factional differences and unite under the authority of the National Assembly of the Presbyterian Churches of Australia.

The Victorian Assembly, after much discussion and not a little opposition, has voted to equip a mission vessel to tour among the New Hebrides, and thus carry out a project of the venerable and saintly John G. Paton.

Funda-
mental

Without doubt the food used in infancy has a large influence on after years in a child's life. If the food given, is of the proper character, the infant builds up a strong, rugged constitution that resists disease and produces healthy, happy childhood.

Mellin's Food

I send you a picture of our youngest son, Nolar Robert Bonner, whom I am raising on Mellin's Food. He has always been very small, but since I have been feeding him Mellin's Food he is gaining rapidly. I cannot speak too highly of Mellin's Food for I raised my OLDEST boy, now 3 years old, on it and he is a perfect type of health and as solid as can be. I really think it lays a solid foundation which a child retains always. Mrs. N. R. Bonner, Altamont, Ill.

Send us a postal for a free sample of Mellin's Food.

Mellin's Food Company
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The light that heightens beauty's charm, that gives the finished touch to the drawing room or dining room, is the mellow glow of

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For sale everywhere.

25 CTS PISO'S CURE FOR CONSUMPTION WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

25 CTS SUGAR

Continued from page 102.

People came seven or eight miles on horseback to attend, and one lady walked eight miles each day with her baby in her arms. The meetings resulted in the organization of a branch church of 17 members, mostly adults. Mr. Drake has recently resigned his pastorate, and expects soon to go East to care for his aged father.

Washington

LEAVENWORTH.—Out of 157 families in town all but 20, and these Roman Catholics, either attend, support or are helped by the Congregational church. House-to-house visitation is a strong point of the pastor, Rev. J. W. H. Lockwood, and his wife.

SEATTLE.—Plymouth has just received an individual communion set of 540 cups from an attendant not a member, whose name is known only by the pastor.

The Past Year in Our Churches

REPORTS AND PLANS

Massachusetts

WORCESTER.—Park reports for the past year six additions by letter and 11 on confession; present membership, 228. The S. S. membership is 275, with average attendance 145. The benevolences amount to \$210. The church helpers have made over 700 calls, congregations are increasing, all bills for the year paid and over \$7,000 indebtedness paid off. Rev. L. L. Willcox is pastor.—Hope. The new year opens with best prospects for four years. Large factories have started up on full time, giving the people work. Last year was a struggle but also a success. All bills are paid, \$264 were given to benevolence, eight persons added to the church, making a total of 189 members. The S. S. average attendance was 191. Rev. E. W. Phillips is pastor.—Union. Nearly \$19,000 of the \$61,179 subscribed to cancel the debt have been paid, in which are \$2,400 more than the pledges called for at this date. The second meeting of the Men's Association discussed the question of territorial expansion.

Maine

BANGOR, First had an elaborate supper served to 150 persons, followed by department reports. Addresses followed. Hammond Street's reports showed a membership of 424, and total benevolences of \$1,979. It was voted to support a missionary in the foreign field with proffered help.—WEST BROOKVILLE, under the lead of Rev. J. R. Richards, has made great advance. Seven new members have been added, the benevolences have doubled and home expenditures been more liberal also. About 100 volumes have been added to the library. A chapel is in process of construction, and the outlook is most hopeful.—BRISTOL reports 17 added on confession and two by letter, and finances in excellent condition.—MACHIAS had an afternoon and evening church reunion with responses from 147 persons. A balance remains after paying all bills. Total membership is 217. Rev. C. D. Crane is pastor.

Connecticut

The annual report at Redeemer, NEW HAVEN, shows benevolences of \$8,281. Welcome Hall, the mission of the church, directed by the assistant pastor, Rev. H. E. Peabody, received \$3,164. The present membership is 579. There were 20 accessions. There are 18 members of over 50 years' standing. Dwight Place has an enrollment of 838. During the year 25 were added on confession and 19 by letter. The net gain is 25. There are 500 families in the parish. The Bible school numbers 500, with an average attendance of 290. The Y. P. S. C. E. numbers 161. Total benevolences amount to \$2,000.

Iowa

MARSHALLTOWN had an oyster supper served by the gentlemen to about 200 persons. Nearly \$2,000 had been raised during the year, of which about \$500 was for benevolences. The accessions were 20.—FERRY raised \$2,600 for all purposes. The accessions were 40. The year closed with a balance on hand.

Nebraska

The trustees at CHADRON reported that 1898 had been their best year so far. All the current expenses have been met, and the Ladies' Aid Society has paid the last installment to the C. C. B. S. on the parsonage. Rev. A. E. Ricker continues his services at Flag Butte, and has established another preaching station at Sackett's schoolhouse, seven miles to the southeast.—AT STANTON the Ladies' Aid Society has paid \$125 on the parsonage loan, part of which they earned by taking

Continued on page 104.

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Cocoa

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Costs less than one cent a cup.

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ALL TRAVELING EXPENSES INCLUDED.

Two parties under special escort will leave Boston February 8, for

FLORIDA.

One party goes via Asheville, N. C., and the other by way of New Orleans, remaining in that city during the Mardi Gras carnival.

The Tickets permit the holders to prolong their stay in Florida if desired, and to return North with any one of Our Parties under Special Escort, or on Any Regular Train until May 31.

The next Florida party leaves Boston February 23. Members of these parties will have an opportunity to visit Nassau and Havana.

JAMAICA TOURS. Feb. 1 and 15.

Send for our Florida circular.

Railroad Tickets to all points independent of parties.

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THOMAS COOK & SON, Agency,
or to **A. AHERN, Sec'y, Quebec, Canada.**

Continued from page 103.

charge of a large city store for one day and having a percentage on the sales. Dr. A. L. Nixon and the pastor, Rev. J. J. Klopp, are visiting adjoining towns with a stereopticon exhibition, raising money for improvements on the parsonage.

California

BAKERSFIELD has passed from discouraged and well-nigh hopeless condition in an unfavorable location to a place of prominence. Cutting out the dead wood in the roll at the beginning of the year reduced the numbers about one third, yet additions have made good the numerical losses and strengthened the work in every way. With a property more than doubled in value and six new members, four on confession, to start the new year, 1899 promises well.—ROSEDALE is prospering under the efficient lead of Rev. A. K. Johnson, with the loyal aid of his young people. Three of his young men supply the pulpit alternate Sundays, permitting him to maintain the churches at Poso and Hamlin.—POMONA closed the year with all money obligations met and a prevalent spirit of devotion and harmony. The accessions have numbered 36, of whom 19 came on confession. Rev. L. H. Frary is pastor.—ESCONDIDO has received 29 new members and raised \$3,264 for home use, part of which was for improving the meeting house.—The pastor, Rev. N. T. Edwards, finds the Sunday evening club a help in bringing in accessions. This church last year came to self-support and will contribute to each of our six national societies this year. It has used several of *The Congregationalist's* Services with enjoyment, and expects to find the Handbook of much assistance in prayer meetings.

WEEKLY REGISTER

Calls

ADAMS, Jos. M., formerly of Rochester, N. H., to Ellsworth, Me.
ATELIER, J. J., Detroit, Mich., to Royal Oak. He has begun work.
BOND, Wm. J. C., to permanent pastorate at Boscombe, Wis., after three and a half years' service. Accepts.
DAVIS, Fred L., formerly of Ward Hill, Mass., to Acushnet.
EVANS, Evan, formerly of New Preston, Ct., to King's Highway Ch., Bridgeport. Accepts.
EXCELSIOR, Wm. J., Clayton, N. Y., not called to Massena.
FISHER, Clarence, recently of Rockford, Mich., to Grand Haven. Accepts.
GOLDER, Arthur L., Ballardvale, Mass., to Rindge, N. H. Accepts.
GREEN, John M., formerly of Doremus Ch., Chicago, to Forestville Ch., same city. Accepts.
HARDING, Wm. F., to remain the second year at Orland, Ind. Accepts.
HARDY, Jas., formerly of Carbondale, Kan., to Sedgewick. Accepts, and has begun work.
HASTINGS, Allen, recently of Pasadena, Cal., to Ontario. Accepts.
HOLBROOK, Ira A., to remain another year at Udall, Kan. Accepts.
JOHNSON, Wilbur, formerly of Brooklyn, Ct., to Canterbury.
KING, Willet D., to Alliston, Io., for another year. Accepts.
MCCANN, Herbert L., Mount Union, Mo., to Gray.
MILLS, Harry E., to remain another year at Fort Scott, Kan. Accepts.
MOORE, Adna W., Blairburg, Io., to Manson and Center.
PARSONS, J. Franklin, to remain another year at Woodburn, Ill. Accepts.
PEASE, W. C., to Atwood and McDonald, Kan. Accepts and has begun work.
PHELPS, Lawrence, Field Secretary of Boston Seaman's Friend Society, accepts call to Leominster, Mass.
PINNEY, Ira E., Yale Sem., accepts call to W. Dora, Minn., where he has been supplying.
REDFIELD, Chas., Vernon Center, Ct., to Winter Park, Fla. Accepts.
RICHARDSON, David A., Grand Haven, Mich., to Nicolet, Wis. Accepts.
SHURTLEFF, Ernest W., formerly of Pilgrim Ch., Plymouth, Mass., accepts call to First Ch., Minneapolis.
SMITH, Andrew J., lately of E. Tacoma, Wash., accepts call to South Bend.
TOROSIAN, Hovhaness T., Union Sem., to Hawley, Mass. Accepts.
TURNER, John M., Bellevue, Io., to serve Green Island and Mrs. Turner to be assistant pastor. They accept.
WEBB, Aquilla, for a year, to Mystic Side Ch., Everett, Mass., where he has supplied for three months. Accepts.
WOODRUFF, Alfred E., Augusta, Mich., to Austinburg, O. Accepts.
WOODSUM, Walter H., Barnstead, N. H., to Bath. Accepts, to begin in the spring.

Ordinations and Installations

BOLSTER, Wm. H., to over Pilgrim Ch., Nashua, N. H., Jan. 11. Pastored by Rev. Messrs. A. J. McGowen, J. M. Durrell and Drs. S. L. Gerould, F. A. Warfield, H. P. Dewey, Cyrus Richardson, R. A. Beard, B. W. Lockhart.
HAIGAZIAN, Armenag H., o. University Ch., Chicago, Jan. 8. Sermon, Rev. N. L. Rubinkam; other parts, Rev. Messrs. Moses Smith and Henry Willard.
HILL, Geo. W. C., Union Ch., Proctor, Vt., Jan. 1. Sermon, Rev. R. Campbell; other parts, Rev. C. H. Smith, Drs. G. I. Adams, D. W. Gates and G. W. Phillips.

Resignations

ARNOLD, Wm. A., Roy and Elm, Wn.
BOLE, Andrew S., Turner, Me., to take effect April 15.
CLARK, Edw., First Ch., Manchester, N. H., to take effect March 26.
CLARK, W. C., South Hero and Grand Isle, Vt.
COLE, Thos. W., McPherson, Kan.
COOLIDGE, Henry A., Wilmet, N. H.
HASLER, Anson S., Covenant Ch., Indianapolis, Ind.
POOR, Wm. G., First Ch., Keene, N. H., to take effect early in May.
ROSS, Jos. H., Whiting, Ind. He will rest for a time at his home in Lafayette.

Dismissals

THORPE, John, Andover and E. Andover, N. H., Jan. 12, to take effect March 1.
WEISS, Geo. C., Watertown, Wis., Dec. 21.

Churches Organized

LAKE NEBAGEMAIN, Wis. In charge of Rev. S. E. Lathrop.
Stated Supplies
PAKE, Margaret R., recently of Fifield, Wis., invited to

PARKER, R. J. Homer, H. M. Supt. for Oklahoma, at Enid. PRATT, Dwight M., at Attleboro, Mass., for three months.
RICHARDS, John A., recently of Fall River, Kan., at Altoona for six months.

Miscellaneous

FOSTER, Richard B., who resigned his pastorate at Okarche, Okla., because of ill health, is much better and at more than 70 years old thinks he "may live to be an old man." As territorial registrar he is busy collecting statistics of the church in 1898.
HARRIS, Jas. K., superintendent of home missions for northern and central California, is greatly bereaved by the loss of his wife, who for more than 10 years has been his helpmeet. She leaves an infant a week old.
HOLBROOK, Dr. John C., who lives with his daughter at Stockton, Cal., has just celebrated his 91st birthday in good health. He moves about the city at will, and keeps up a large correspondence. Recently he spoke at the laying of the corner stone of the new building erected by the W. C. T. U.
LATHROP, Stanley E., in accepting work at Lake Nebagemain, Wis., retains residence at Ashland.

For Dyspepsia

Take Horsford's Acid Phosphate

DR. T. H. ANDREWS, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy, which gave me most gratifying results in the worst forms of dyspepsia."

Imitation the Sincerest Flattery.

Cheaply made imitations of obsolete forms of Singer sewing-machines are offered by merchandise dealers to deceive an unwary public.

GENUINE SINGERS ARE NEVER SOLD TO DEALERS.

They go directly from maker to user, and can only be obtained from the Company's employees.

Sold on Instalments. You can try one Free. Old machines taken in exchange.

SINGER SEWING-MACHINES ARE MADE AND SOLD ONLY BY

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NEW MULTIFLORA ROSES.

With seed of these new roses, plants may be had in bloom in 60 days from time of sowing. Plant at any time. They grow quickly and flowers appear in large quantity. Perfectly hardy in the garden, where they bloom all summer. In pots they bloom both summer and winter. From a packet of seed one will get roses of various colors—white, pink, crimson, etc.—no two alike, and very sweet. Send us your name and the names of 5 or 6 rose plants which you know buy seeds on plants, and we will mail you a packet of this rose seed with our great Colored Plate Catalogue of Seeds, Bulbs, Plants and Rare New Fruits.

JOHN LEWIS CHILDS, Floral Park, N. Y.

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OUR OFFER FULLY EXPLAINED IN *The Congregationalist*, Oct. 20th, Nov. 17th, 24th.

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THE MODERN
STOVE POLISH
PASTE, CAKE
OR LIQUID.


Twice as much used
as of any other Stove
Polish on earth.

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Hold On

to a good thing when you find it. The planter who once reads Gregory's Seed Book—who once plants Gregory's Seeds, will never begin a season's work without them.

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represent the highest development of scientific seed culture. Gregory's seed book contains the best of seed and flower for the home, free from the weeds cost no more than the ordinary kind. Send for book at once.

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Marblehead, Mass.



A big yield of both profit and satisfaction will result if you plant

FERRY'S Seeds

They are always the best. Do not accept any substitute—buy none but Ferry's. Sold by all dealers. Write for the 90 Seed Annual—free.

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AND PREMIUMS.—FACTORY TO FAMILY

The Larkin Idea fully explained in beautiful free booklet. Free sample soap when you mention this publication.

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The Business Outlook

The marvelously favorable industrial and commercial condition of the country at large continues. Great London bankers in after-dinner speeches are referring to the unprecedentedly strong position of the United States, having Europe in her debt for \$150,000,000, and, in consequence, being able to draw vast sums in gold from Europe at any time she may see fit. This factor, together with the others, that our production of gold is increasing rapidly each year and the stock of gold in the country is now about \$1,000,000,000, create a feeling of confidence and buoyancy which is being reflected in all branches of trade, industry and finance. Security values, it is true, have had a great rise, but it is good opinion that general conditions will cause a still higher price level.

Commodities have also risen, as was to have been expected, and the advance in staples is not only maintained, but all the indications point to still further appreciation. Notable for strength are cereals, cotton, iron and steel. Cotton, wheat and corn are in urgent demand abroad, and this foreign call for our agricultural products is really the secret for the strength of the staples named, although the domestic demand is likewise good and steadily improving. In iron and steel there is no slackening of the unusual activity previously noted in these articles. Although the production of pig iron is the heaviest in the country's history, the stocks show further depletion. In cotton goods the tone continues to improve. Not so much can be said either for raw wool or woolens, for which the trade is somewhat slow. Leather and hides are firmer and prospects in these are called very favorable. Boot and shoe values are strong and look like advancing. A notable feature in the trade situation of the country is the heavy vessel tonnage which is being built on the coast and at the lakes.

Bank clearings last week aggregated \$1,940,605,370, a gain of ten per cent. over the previous week's remarkable record, and of thirty five per cent. over the corresponding week of last year. Railroad earnings continue to show record-making gains and the prospects are for still larger traffic. The speculative craze in the stock markets shows no signs of subsiding; indeed, it looks as though this fever to buy stocks would rise considerably higher than heretofore. Activity in Boston's copper shares continues and everybody is awaiting the announcement of the big Standard Oil combination of copper mines under one management,

Education

Yankton College has just closed a prosperous term with fully 100 new students in attendance. President Warren will be in the East during the winter, and may be addressed at 37 Stebbins Street, Springfield, Mass.

An effort is being made to raise in Boston \$25,000 as a temporary endowment of the Tuskegee Institute, in order that Principal Booker T. Washington may be relieved in a measure of collecting money for the daily needs of the school and may give more time to its executive work. The plan is to secure persons who will give from \$250 to \$1,000 per year for two years, such gifts not to interfere with those annually made to the institute. Several gentlemen have already agreed to give \$1,000 and to seek additional sums from their friends. The great gravity of the race problem at the South, and the recognized fact that Tuskegee is doing the kind of work which will solve it, gives warrant to hope that its friends will come to its aid in this larger way. Mr. Washington is at the Crawford House for a few days, and pledges may be sent to him or to the trustees in Boston, Dr. George A. Gordon, Mr. Silas C. Dizer and Rev. C. F. Dole.

Home Missionary Fund

Arthur F. Whitlin, Whitingville	\$10.00
Miss F. A. Boyd, Somerville	2.00
Mrs. W. F. Merrill, Brooklyn	2.00
A Friend	2.00
Henry H. Proctor, Boston	6.00
Miss Clarissa Hills, Nashua, N. H.	3.00
A Friend, Brookline	1.00
E. Corey, Portland, Me.	2.00
A Friend, Greenfield	4.00
In Memoriam, Rev. Robert Crawford, D. D.	2.00
Lila S. Whitlin, Whitingville	5.00
Mrs. E. H. Little, Newburyport	2.00
Mrs. G. E. Fisher, N. Amherst	2.00
A Friend, Topsfield	2.00
Miss C. P. Dwight, Elmira, N. Y.	2.00
Mrs. Vaughan's S. S. Class, Claremont, N. H.	3.50

We want to add this name to our list—not strictly a home missionary, but equally worthy to profit by the advantages of this fund:

— ALA., JAN. 12.

I desire through this medium to express my sincere gratitude for having received *The Congregationalist* so long for such a small sum as twenty-five cents. I enjoyed reading it very much. In this Southland, that knows so little of our polity, it has been to me as some Northern friend making his weekly call. But, alas, I am not able now to advance you the subscription for this new year, and I am very sorry to think I cannot "look upon its face any more."

I have been employed as pastor of an A. M. A. church, but your age owing to the indebtedness of the association. I volunteered not to accept any further help, hence my present stringency.

WASHINGTON TOURS, \$23, including side trip to Mount Vernon and Alexandria, under the personally conducted tourist system of the Pennsylvania Railroad, leaving Boston Jan. 23, Feb. 6 and 27, March 13 and 27, April 3, 10 and 24. Seven days, Boston, \$23; New York, \$17. Side trip to Old Point Comfort. Itinerary of D. N. Bell, tourist agent, 205 Washington Street, Boston.



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FINE FLOUR OF THE ENTIRE WHEAT

As ground by the Franklin Mills.

The food value is not bolted out to make it white, hence it is rich in gluten. Its value is in its tint. Is not coarse like Graham Flour—therefore, it is perfectly digestible.

If your grocer does not keep it, send us his name and your order; we will see that you are supplied.

See that the Flour delivered bears our label; avoid substitutes. Send for Booklet.

The genuine made only by the

FRANKLIN MILLS CO., LOCKPORT, N. Y.



Eucalol Cures Catarrh



Sir Morell Mackenzie.

In health the mucous membrane is always moist, and this moisture readily carries away any foreign substances finding lodgment in the nasal passage or cavity. In disease the excessive flow of mucous is Nature's effort to relieve the congested membrane, but germs find lodgment, and these must be destroyed. Drying the mucous passage only gives them better places to lodge, breed and multiply.

Dry medicated air, "dry air," or smoke "vapor fumes" cannot cure catarrh. They appear to give relief [burning a little camphor and inhaling the fumes will give the same relief], but aggravate the disease. They interfere with Nature's efforts in her own behalf.

The only rational treatment is an antiseptic soothing wash applied to the diseased parts, removing the accumulated mucus, *destroying* the germs, and the application of the antiseptic Eucalol Cream, healing the irritated mucous membrane, leaving no lodgment for catarrhal germs.

Eucalol Treatment is Free

In order to prove the curative power of Eucalol and our confidence in it, we will gladly send to any reputable person a complete outfit, with full directions, for two weeks' trial. If at the end of that time it has not benefited you, return it and no charge will be made. If you find it helpful, send us 75 cents by mail or express money order.

We are anxious for every one subject to catarrh and colds in the head to try the Eucalol Treatment. Send us your name and address on a postal card, and we will send the complete treatment at once. You are under no obligations to pay. There are no strings to our offer. Our remedy is our best advertisement.

THE EUCALOL COMPANY, Downing Building, 109 Fulton St., New York.

Eucalol Cream Cures Cold in the Head, 25c.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 13

Three Scripture selections formed the beautiful chord on which the thought of the hour was tuned: the story of the Tower of Babel—the leader, Mrs. P. T. Farwell of Wellesley Hills, remarking in passing that modern history was the undoing of this story—the prophecy of the new Jerusalem as given in Isa. 2, and the first realization of the undoing of the Tower of Babel as recorded in John 12. A reverent comparison was drawn between the mission of our country's stars and stripes and that of the cross. The ideals of this country are a bit of the vision, a piece of the coming of the kingdom of God.

Mrs. Capron told of a converted Hindu's grandson now in Pasumal College. The young man has recently written in English to the Sunday school in Chicago which is supporting him—one instance out of many showing how the Lord is using the English language to bring together the ends of the earth. The apparent leading of God to make this country instrumental in bringing the people of the islands of the Pacific, and particularly those of the Philippines, into the kingdom of God was a thought brought out by Mrs. Ruth Baker.

Mrs. Cary of Japan told of her awakened joy and loyalty on entering Hong Kong last March on the way home, when her eye caught sight of the stars and stripes over Dewey's fleet, while an English woman close by viewed it with indifference—it was not her flag. The Master's flag calls out enthusiasm in all lands and people. A Japanese woman, asked in a prayer meeting to pray for the Christian women in China, took it as a new idea and asked the Lord to forgive her for not praying for them before. Afterwards she always prayed for the Chinese women, because she had promised the Lord to do so if he would forgive her former negligence. Do we not need to ask the Lord's forgiveness for a like omission?

A brief report of the work of a Bible woman in Bulgaria, mention of the missionaries whose names were on the Prayer Calendar for the week, and prayers that voiced desire for Christian unity and the full coming of the kingdom of Christ filled out the hour.

Holiday Gifts to Ministers

Massachusetts. E. E. Colburn, N. Reading, half lamp, \$50 in money and a supply of household necessaries; John Wild, Hanover Four Corners (silver wedding), valuable gifts in silver; J. G. Nichols, Hamilton, \$50 and other gifts; R. G. Bugbee, Athol, Morris chair, parlor lamp and silver tablespoons; C. E. Beals, Stoneham, oak dining set, couch and revolving study chair; Walcott Fay, Nantucket, \$50 in gold, and to Mrs. Fay painted china; Mrs. N. T. Dyer, Ashburnham, a sewing machine; C. W. Longren, Franklin, \$141.

Maine. C. N. Davie, Cranberry Isles, an overcoat and other generous gifts.

New Hampshire. J. L. Evans, Rochester, more than \$200.

Vermont. S. A. Noon, Waitsfield, two oak rockers, a parlor lamp and a center table; H. M. Kellogg, Wilder, sum of money; H. R. Titus, McIndoe Falls, \$40 in gold; C. E. Hayward, Jericho Center, a fur overcoat; W. J. Watt, Richmond, purse of money, to Mrs. Watt a set of china; A. V. Bliss, Ludlow, a fur coat; A. J. Lord, Hartford, \$50.

Rhode Island. E. H. Hadlock, Riverside, a clock. **Connecticut.** Howard Mudie, Mt. Carmel, generous gifts; M. H. Wright, Neapaug, plush chair; J. E. Herman, Plainville, oxidized colonial student lamp; C. E. Stowe, Simsbury, loving cup; Herbert Macy, Newington, gold watch; T. C. Richards, Higganum, \$72 and other gifts; Stephen Smith, Lebanon, \$15; G. L. Clark, Farmington, \$140; J. P. Trowbridge, Eastford, sum of money; F. M. Hollister, Danbury, Second Church, gifts of household goods; C. E. McKinley, Rockville, handsome china tea set; J. B. Doolittle, Suffield, upholstered adjustable chair.

New York. Newman Matthews, Randolph, \$64, and a year's subscription to the *New World*; M. L. Dalton, Salamanca, "money that rustles and money that rattles, fruits, vegetables and honey."

Pennsylvania. C. W. Wilson, Meadville, \$25 in gold.

Ohio. H. J. Wilkins, Strongsville, gold watch and chain; T. M. Higginbotham, Newark, oak dining set and study chairs.

Michigan. J. E. Butler, Sheridan, \$53, and from the church in Fenwick \$10 and other gifts; J. C. Cromer, Owosso, \$50 and gold souvenir spoon; H. C. Snyder, Ransom, provisions and groceries, a study lamp and a purse of money.

Wisconsin. W. M. Ellis, Elroy, generous gifts.

Iowa. Francis Fawkes, Otoe, a sleigh.

Minnesota. J. H. B. Smith, Wadena (fifteenth wedding anniversary), several elegant gifts.

Nebraska. C. J. Sage, Avoca, fine couch; John Gray, Butte, fur overcoat and lap-robe.

California. W. D. Kidd, Oroville, study chair and upholstered rocker.

Nova Scotia. Mrs. E. E. Braithwaite, Yarmouth, chila tea set.

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ANTIQUE CABINET-WORK.—The rage for colonial furniture is even greater this year than it was last season. It gives no sign of abating. In all furniture stores there is to be noted a leaning toward the historic shapes and reproductions of antique furniture. Perhaps the best place to see and study these old colonial pieces is at the warerooms of the Paine Furniture Company on Canal Street. This house has made a specialty of reproductions of the antique, and a large number of pieces of colonial furniture may be seen and studied in its warerooms.

"WINTER VACATIONS" IN THE COUNTRY.—Have you ever tried a midwinter vacation trip to the country? To most people this idea will savor decidedly of novelty, perhaps of absurdity; but these same good people would be surprised to know how many overworked business men, and women, too, are getting into the habit of "resting up" in just such an unwonted way. Many cannot spare the time necessary to take the familiar trip south, especially in these busy days of "expansion" and business revival, hence the inauguration of this new and sensible custom of running off to the snow-clad hills for a brief respite from city cares. For the accommodation of this growing winter patronage, the enterprising proprietors of a number of comfortable hotels and boarding places in southwest New Hampshire and the mountains have for several seasons been keeping open house all winter, and they are finding it a paying innovation. The name and location of these places, together with any other desired information, may be had by application to the general passenger department of the Boston & Maine Railroad, Boston.

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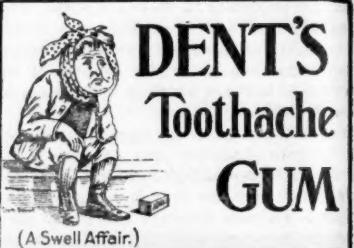
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From Canada

Senate Reform

The reform of the Dominion Senate is again discussed. This body unfortunately is not directly responsible to the people, and can reject the legislation of the Commons, as has been done in several instances during the present Parliament. The premier, Sir Wilfred Laurier, proposes in the event of a deadlock between the two houses that their combined majority vote will prevail. This remedy, if it be one at all, is far from radical, as the senators may still defeat the representatives of the people by their large party majority. The true reform is an elective Senate, or, better still, its abolition altogether as a needless expense to the government of Canada.

Territorial Expansion

Canada, too, may soon consider the question of extending her boundaries. Newfoundland and Jamaica are the two islands mentioned as possible additions. Concerning Newfoundland, the Toronto *Telegram* says that the time has come for legislation in this direction. Distance from England and Canadian interest and sympathy are sufficient reasons why the island should have a place in the confederation. Of Jamaica the possibility is more remote. According to Dr. Johnstone, author of *Reality versus Romance*, a well-known missionary and legislator on the island, the desire among the population is seldom expressed. Communication is more wisely carried on with the United States, and satisfaction is general over present British connections.

Postal Progress

The imperial penny postage referred to in a former letter was instituted on Dec. 25, and this Christmas box from the government was followed with a New Year's gift of a two cent rate throughout Canada and to the United States. This boon has long been desired, and as a result there will follow a decrease in the use of post cards, and more than a corresponding increase in letter correspondence. But public benefits received generally lead to requests for more, and this is true in Toronto, where one of the aldermen has a recommendation before the city council asking that the Dominion government grant a one-cent local rate for that city.

After the Plebiscite, What

Now that the convening of Parliament is nearing speculation as to what may be done with the recent prohibition vote becomes more general. There are those who counsel that haste in legislation be made slowly and that the campaign of education be continued in further preparation for another plebiscite at the time of the next general election. On the other hand, it is claimed that the verdict is sufficiently decisive for immediate action. A message from the executive committee of the Dominion Alliance has just been issued, giving interesting figures in connection with the vote, which, it is argued, was "large," "pure," and crowned with a "good majority." Temperance people are urged to call upon their representatives to assist in securing legislation in accordance with the verdict given, which it is asserted was but the beginning of the battle.

Congregational Outlook

The year opens with fairly bright promise for many of the churches. The retiring chairman of the Union of Ontario and Quebec, in his valedictory words at the close of 1898, says, "We are in a better condition than ever we were since I entered the service," and refers specially to the work of the home missionary superintendent, the college and the Canadian *Congregationalist*. The new chairman, in a forthcoming message, after outlining some of the difficulties and needs, will add: "But encouragements abound. Money is growing more plentiful. Our college is producing the men. The churches are waking up. Good literature is being distributed. . . . And above all we have the superintendent." If the

churches respond to these advantages, Congregationalism will take a surer foothold in Canada than ever before, and accomplish a needed work in a growing land, whose outlook never shone with prospects of a brighter and more prosperous future. J. P. G.

Clubbing Rates.

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WINTER TRIPS TO SUNNY FLORIDA.—Parties under special escort will take their departure from Boston, Feb. 9, for comprehensive tours through Florida, one of the parties going by way of Asheville, N. C., with a sojourn at Kenilworth Inn, while the other party visits New Orleans during the *Mardi Gras* festivities. Ample time is allowed at Miami for any who desire to make a side trip to either Nassau or Havana. Raymond & Whitecomb, 296 Washington Street, opposite School Street, will mail to any address their illustrated Florida circular descriptive of these attractive tours.

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